CERTAINE

SERMONS OR HOMILIES

appoynted to be read *in Churches,*

In the time of the late Queene *Elizabeth of famous memory.*

And now thought fit to be reprinted by *Authority from the Kings moſt Excellent Maieſty.*

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THE PREFACE. AS IT

was publiſhed in the yeere 1562.

Conſidering how neceſſary it is, that the Word of God, which is the onely Foode of the ſoule, and that moſt excellent Light that wee muſt walke by, in this our moſt dangerous pilgrimage, ſhould at all conuenient times be preached vnto the people, that thereby they may both learne their duety towards God, their Prince, and their neyghbours, according to the mind of the holy Ghoſt, expreſſed in the Scriptures: And alſo to auoyde the manifold enormities which heretofore by falſe doctrine haue crept into the Church of God: and how that all they which are appoynted Miniſters, haue not the gift of preaching ſufficiently to inſtruct the people, which is committed vnto them, whereof great inconueniences might riſe, and ignorance ſtill be maintayned, if ſome honeſt remedy be not ſpeedily found and prouided. The Queenes moſt Excellent Maieſty tendring the ſoule health of her louing Subiects, and the quieting of their Conſciences, in the

chiefe and principall poynts of Christian Religion, and willing also by the true setting forth, and pure declaring of Gods Word, which is the principall Guide and Leader vnto all godlinesse and vertue, to expell and driue away aswell all corrupt, vicious, and vngodly liuing, as also erroneous and poysoned doctrines, tending to superstition and idolatry: hath by the aduice of her most Honourable Councellours, for her discharge in this behalfe, caused a Booke of Homilies, which heretofore was set forth by her most louing Brother, a Prince of most worthy memory, Edward the sixt, to bee printed anew, wherein are contayned certaine wholesome and godly exhortations, to moue the people to honour and worship Almighty God, and diligently to serue him, euery one according to their degree, state, and vocation. All which Homilies, her Maiesty commandeth, and straightly chargeth all Parsons, Vicars, Curats, and all other hauing spirituall cure, euery Sunday and Holyday in the yeere, at the ministring of the holy Communion, or if there be no Communion ministred that day, yet after the Gospell and Creede, in such order and place as is appoynted in the Booke of Common Prayer, to read and declare to their Parishioners plainely and distinctly one of the sayd Homilies, in such order as they stand in the Booke, except there be a Sermon, according as it is enioyned in the Booke of her Highnesse Iniunctions, and then for that cause onely, and for none other, the reading of the sayd Homily to bee deferred vnto the next Sunday, or Holyday following. And when the foresayd Booke of Homilies is read ouer, her Maiesties pleasure is, that the same bee repeated and read againe, in such like sort as was before prescribed. Furthermore, her Highnesse commandeth, that not-

notwithſtanding this order, the ſayd Eccleſiaſticall perſons ſhall reade her Maieſties Iniunctions, at ſuch times, and in ſuch order, as is in the Booke thereof appoynted. And that the Lords Prayer, the Articles of the fayth, and the ten Commandements, be openly read vnto the people, as in the ſayd Iniunctions is ſpecified, that all her people, of what degree or condition ſoeuer they be, may learne how to inuocate and call vpon the Name of God, and know what duety they owe both to God and man: ſo that they may pray, beleeue, and worke according to knowledge, while they ſhall liue here, and after this life be with Him that with his blood hath bought vs all. To whom with the Father and the holy Ghoſt, be all honour and glory for euer. Amen.

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A FRVITFVLL EXHORTATION TO the reading and knowledge of holy *Scripture.*

NO a Christian man there can be nothing either more necessary, or profitable, then the knowledge of holy Scripture: for al much as in it is contayned GODS true Word setting foorth his glory, and also mans duety. And there is no trueth nor doctrine necessary for our iustification, and euerlasting saluation, but that is (or may be) drawne out of that Fountaine, and Well of trueth. Therefore as many as bee desirous to enter into the right and perfect way vnto GOD, must apply their mindes to know holy Scripture, without the which they can neither sufficiently know GOD and his will, neyther their office and duety. And as drinke is pleasant to them that be dry, and meate to them that bee hungry: so is the reading, hearing, searching, and studying of holy Scripture to them that bee desirous to know GOD or themselues, and to doe his will. And their stomaches onely doe loathe and abhorre the heauenly knowledge and food of GODS Word, that bee so drowned in worldly vanities, that they neither fauour GOD, nor any godlinesse: for that is the cause why they desire such vanities, rather then the true knowledge of GOD. As they that are sicke of an ague, whatsoeuer they eate and drinke (though it be neuer so pleasant) yet it is as bitter to them as wormewood, not for the bitternesse of the meate, but for the corrupt and bitter humour that is in their owne tongue and mouth: euen so is the sweetenesse of GODS Word bitter, not of it selfe, but onely vnto them that haue their mindes corrupted

The prayse of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is necessary.

To whom the knowledge of holy Scripture is sweet and pleasant.

Who bee enemies to holy Scripture.

An apt similitude, declaring of whom the Scripture is abhorred.

with long custome of sinne and loue of this world. Therefore forsaking the corrupt iudgement of fleshly men, which care not but for their carkeise: let vs reuerently heare and reade holy Scripture, which is the foode of the soule. Let vs diligently search for the Well of Life in the bookes of the Old and New Testament, and not to runne to the stinking puddles of mens traditions (deuised by mens imagination) for our iustification and saluation. For in holy Scripture is fully contayned what wee ought to doe, and what to eschew: what to beleeue, what to loue, and what to looke for at GODS hand at length. In these Bookes we shall finde the Father from whom, the Sonne by whom, and the holy Ghost, in whom all things haue their being and keeping vp, and these three persons to be but one GOD, and one substance. In these bookes we may learne to know our selues, how vile and miserable wee bee, and also to know GOD, how good hee is of himselfe, and how hee maketh vs and all creatures partakers of his goodnesse. Wee may learne also in these Bookes to know GODS will and pleasure, as much as (for this present time) is conuenient for vs to know. And (as the great Clerke and godly Preacher Saint Iohn Chrysostome saith) whatsoeuer is required to the saluation of man, is fully contained in the Scripture of GOD. Hee that is ignorant, may there learne and haue knowledge. Hee that is hard-hearted, and an obstinate sinner, shall there finde euerlasting torments (prepared of GODS iustice) to make him afraid, and to mollifie or soften him. Hee that is oppressed with misery in this world, shall there finde relefe in the promises of euerlasting life, to his great consolation and comfort. Hee that is wounded by the Deuill vnto death, shall finde there medicine whereby hee may bee restored againe vnto health. If it shall bee requisite to teach any truth, or reproue false doctrine, to rebuke any vice, to commend any vertue, to giue good counsell, to comfort or exhort, or to doe any other thing requisite for our saluation, all those things (saith Saint Chrysostome) we may learne plentifully of the Scripture. There is (saith Fulgentius) abundantly enough, both for men to eate, and children to sucke. There is, whatsoeuer is meete for all ages, and for all degrees and sorts of men. These Bookes therefore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of all in our hearts. For the Scripture of GOD is the heauenly meate of our soules, the hearing and keeping of it maketh vs blessed, sanctifieth vs, and maketh vs holy, it turneth our soules, it is a light lanthorne to our feete, it is a sure, stedfast, and euerlasting instrument of saluation, it giueth wisedome to the humble and lowly hearts, it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent iewell or treasure, then any gold or precious stone: it is more sweet then honey, or honey combe: it is called the best part, which Mary did choose, for it hath in it euerlasting life: for they bee GODS instruments, ordayned for the same purpose. They haue power to turne through GODS promise, and they bee effectuall through GODS assistance, and (being receiued in a faithfull

An exhortation vnto the diligent reading and searching of the holy Scripture. *Mat. 4.*

The holy Scripture is a sufficient doctrine of our saluation.

What things we may learne in the holy Scripture.

Holy Scripture ministreth sufficient doctrine for all degrees and ages. *Mat.4. Luke.3. Ioh.17. Psal.19.*

What commodities and profits the knowledge of holy Scripture bringeth.

Luke 10.

Iohn 6.

a faythfull heart (they haue euer an heauenly spirituall working in them: they are liuely, quicke, and mighty in operation, and sharper then any two edged sword, and enter thorow, euen to the diuiding asunder of the soule and the spirit, of the ioynts and the marrow. Heb. 4.

Christ calleth him a wise builder, that buildeth vpon his Word, vpon his sure and substantiall foundation. Mat. 7.

By this Word of GOD, wee shall bee iudged: for the word that I speake (sayth Christ) is it, that shall iudge in the last day. Iohn 12.

Hee that keepeth the Word of Christ, is promised the loue and fauour of GOD, and that hee shall bee the dwelling place or Temple of the blessed Trinity. Iohn 14.

This Word, whosoeuer is diligent to read, and in his heart to print that hee readeth, the great affection to the transitory things of this world shall bee minished in him, and the great desire of heauenly things (that be therein promised of GOD) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in GOD, that so much keepeth vp innocency and pureness of the heart, and also of outward godly life and conuersation, as continuall reading and recording of GODS Word. For that thing, which (by continuall vse of reading of holy Scripture, and diligent searching of the same) is deepely printed and grauen in the heart, at length turneth almost into nature. And moreouer, the effect and vertue of GODS Word is, to illuminate the ignorant, and to giue more light vnto them that faythfully and diligently read it, to comfort their hearts and to encourage them to performe that which of GOD is commanded. It teacheth patience in all aduersity, in prosperity, humblenesse: what honour is due vnto GOD, what mercy and charity to our neighbour. It giueth good counsell in all doubtfull things. It sheweth of whom we shall looke for ayd and helpe in all perils, and that GOD is the onely giuer of victory, in all battels and temptations of our enemies, bodily and ghostly. And in reading of Gods Word, hee most profiteth not alwaies, that is most ready in turning of the booke, or in saying of it without the booke, but hee that is most turned into it, that is most inspired with the holy Ghost, most in his heart and life altered and changed into that thing which hee readeth: he that is dayly lesse and lesse proud, lesse wrathfull, lesse couetous, and lesse desirous of worldly and vaine pleasures: hee that dayly (forsaking his old vicious life) increaseth in vertue more and more. And to be short, there is nothing that more maintayneth godlinesse of the mind, and driueth away vngodlinesse, then doth the continuall reading or hearing of Gods Word, if it bee ioyned with a godly minde, and a good affection, to know and follow Gods will. For without a single eye, pure intent, and good minde, nothing is allowed for good before GOD. And on the other side, nothing more darkeneth Christ, and the glory of God, nor bringeth in more blindnesse, and all kinds of vices, then doth the ignorance of Gods Word.

1. Reg. 14. 2. Par. 20. 1. Cor. 15. 1. Iohn 5.

Who profit most in reading Gods Word.

Esay 5. Matth. 21. 1. Cor. 14.

What discommodities the ignorance of Gods Word bringeth.

The second part of the Sermon of the knowledge of holy Scripture.

IN the first part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherefore the knowledge of the same is necessary and profitable to all men, and that by the true knowledge and vnderstanding of Scripture, the most necessary points of our duety towards GOD and our neighbours are also knowne. Now as concerning the same matter, you shall heare what followeth. If we professe Christ, why be wee not ashamed to be ignorant in his doctrine? Seeing that euery man is ashamed to bee ignorant in that learning which hee professeth. That man is ashamed to bee called a Philosopher, which readeth not the bookes of Philosophy, and to bee called a Lawyer, and Astronomer, or Physicion, that is ignorant in the bookes of Law, Astronomy, and Physicke. How can any man then say that hee professeth Christ and his religion, if hee will not apply himselfe (as farre forth as he can or may conueniently) to reade and heare, and so to know the bookes of Christs Gospell and doctrine? Although other sciences bee good, and to bee learned, yet no man can deny, but this is the chiefe, and passeth all other incomparably. What excuse shall wee therefore make (at the last day before Christ) that delight to read or heare mens fantasies and inuention, more then his most holy Gospell? And will find no time to doe that which chiefly (aboue all things) wee should doe, and will rather reade other things then that, for the which wee ought rather to leaue reading of all other things. Let vs therefore apply our selues, as farre forth as wee can haue time and leasure to know GODS Word, by diligent hearing and reading thereof, as many as professe GOD, and haue faith and trust in him. But they that haue no good affection to GODS Word (to colour this their fault) alledge commonly two vaine and fayned excuses. Some goe about to excuse them by their owne frailenesse and fearefulnes, fayning that they dare not reade holy Scripture, lest through their ignorance, they should fall into any errour. Other pretend that the difficulty to vnderstand it, and the hardnes thereof is so great, that it is meete to bee read onely of Clearkes and learned men. As touching the first: Ignorance of GODS Word, is the cause of all errour, as Christ himselfe affirmed to the Sadducees, saying that they erred, because they knew not the Scripture. How should they then eschew errour, that will bee still ignorant? And how should they come out of ignorance, that will not reade nor heare that thing which should giue them knowledge? Hee that now hath most knowledge, was at the first ignorant, yet hee forbare not to reade, for feare hee should fall into errour: but hee diligently read, lest hee should remaine in ignorance, and through

Gods word excelleth all sciences.

Vaine excuses dissuading from the knowledge of Gods Word.

The first.

The second.

Mat. 22.

through ignorance in error. And if you will not know the truth of GOD (a thing most necessary for you) lest you fall into errour, by the same reason you may then lie still, and neuer goe, lest (if you goe) you fall in the mire: nor eate any good meate, lest you take a surfet, nor sow your corne, nor labour in your occupation, nor vse your merchandise, for feare you lose your seede, your labour, your stocke, and so by that reason, it should be best for you to liue idely, and neuer to take in hand to doe any manner of good thing, lest peraduenture some euill thing may chance thereof. And if you bee afraid to fall into errour, by reading of Holy Scripture: I shall shew you how you may read it without danger of error. Read it humbly with a meeke and lowly heart, to the intent you may glorifie GOD, and not your selfe, with the knowledge of it: and reade it not without dayly praying to GOD, that hee would direct your reading to good effect: and take vpon you to expound it no further, then you can plainely vnderstand it. For (as Saint Augustine sayth) the knowledge of Holy Scripture, is a great, large, and a high place, but the doore is very low, so that the high and arrogant man cannot run in: but hee must stoope low, and humble himselfe, that shall enter into it. Presumption and arrogancy are the Mother of all error: and humility tendeth to feare no error. For humility will onely search to know the truth, it will search, and will bring together one place with another, and where it cannot finde out the meaning, it will pray, it will aske of other that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therefore the humble man may search any trueth boldly in the Scripture, without any danger of errour. And if hee bee ignorant, hee ought the more to read and to search Holy Scripture, to bring him out of ignorance. I say not nay, but a man may profit with onely hearing, but hee may much more profit, with both hearing and reading. This haue I sayd, as touching the feare to read, through ignorance of the person. And concerning the hardnesse of Scripture, he that is so weake that he is not able to brooke strong meate, yet hee may sucke the sweete and tender milke, and deferre the rest, vntill he ware stronger, and come to more knowledge. For GOD receiueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the Scripture is full, as well of low valleys, plaine wayes, and easie for euery man to vse, and to walke in: as also of high hilles and Mountaines, which few men can climbe vnto. And whosoeuer giueth his minde to Holy Scriptures, with diligent study and burning desire, it can not be (saith Saint Chrysostome) that hee should bee left without helpe: for eyther GOD Almighty will send him some godly Doctour, to teach him: as hee did to instruct the Eunuch, a nobleman of Æthiope, and Treasurer vnto Queene Candace, who hauing affection to reade the Scripture (although hee vnderstood it not) yet for the desire that hee had vnto GODS Word, GOD sent his Apostle Philip to declare vnto him the true sense of the Scripture that hee read: or else, if wee lacke a learned man to instruct and teach vs, yet GOD himselfe from aboue will giue light vnto our mindes, and teach vs those things which are necessary for vs, and wherein we be ignorant. And in another place Chrysostome

How most commodiously and without all perill the holy Scripture is to be read.

Scripture in some places is easie, and in some places hard to be vnderstood.

God leaueth no man vntaught, that hath good will to know his Word.

How the knowledge of the Scripture may be attayned vnto. *Matth. 7.*

faith, that mans humane and worldly wisedome or science is not needfull to the vnderstanding of Scripture, but the reuelation of the Holy Ghost, who inspireth the true meaning vnto them, that with humility and diligence doe search therefore. He that asketh, shall haue, and hee that seeketh, shall finde, and hee that knocketh, shall haue the doore open. If wee reade once, twice, or thrice, and vnderstand not, let vs not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the doore shall bee opened (as Saint Augustine saith.) Although many things in the Scripture bee spoken in obscure mysteries, yet there is nothing spoken vnder darke mysteries in one place, but the selfe same thing in other places, is spoken more familiarly and plainely, to the capacitie both of learned and vnlearned. And those things in the Scripture that bee plaine to vnderstand, and necessary for saluation, euery mans duety is to learne them, to print them in memory, and effectually to exercise them. And as for the darke mysteries, to bee contented to bee ignorant in them, vntill such time as it shall please GOD to open those things vnto him. In the meane season, if hee lacke eyther aptnesse or opportunity, GOD will not impute it to his folly: but yet it behooueth not, that such as bee apt, should set aside reading, because some other bee vnapt to reade: neuertheless, for the hardnesse of such places, the reading of the whole ought not to bee set apart. And briefly to conclude, (as S. Augustine sayth) by the Scripture, all men bee amended, weake men bee strengthened, and strong men bee comforted. So that surely, none bee enemies to the reading of GODS Word, but such as eyther bee so ignorant, that they know not how wholesome a thing it is: or else bee so sicke, that they hate the most comfortable medicine that should heale them: or so vngodly, that they would wish the people still to continue in blindnesse and ignorance of GOD.

A good rule for the vnderstanding of Scriptures,

No man is excepted frō the knowledge of Gods Word.

What persons would haue ignorance to continue.

The holy scripture as one of Gods chiefe benefits.

The right reading, vse, and fruitfull studying in Holy Scripture.

Psal. 50.

Thus wee haue briefely touched some part of the commodities of GODS Holy Word, which is one of GODS chiefe and principall benefits, giuen and declared to mankinde heere in Earth. Let vs thanke GOD heartily, for this his great and speciall gift, beneficiall fauour, and Fatherly prouidence. Let vs bee glad to reuiue this precious gift of our Heauenly Father. Let vs heare, reade, and know these holy rules, iniunctions, and statutes of our Christian religion, and vpon that wee haue made profession to GOD at our baptisme. Let vs with feare and reuerence lay vp (in the chest of our hearts) these necessary and fruitfull lessons. Let vs night and day muse, and haue meditation and contemplation in them. Let vs ruminate, and (as it were) chew the cudde, that wee may haue the sweet iuice, spirituall effect, marrow, hony, kernel, taste, comfort and consolation of them. Let vs stay, quiet, and certifie our consciences, with the most infallible certainty, truth, and perpetuall assurance of them. Let vs pray to GOD (the onely authour of these heauenly studies) that wee may speake, thinke, beleeue, liue and depart hence, according to the wholesome doctrine, and verities of them. And by that meanes, in this world wee shall haue GODS defence, fauour, and grace, with the vnspeakeable solace of peace and quietnesse of conscience,

science, and after this miserable life, wee shall enioy the endlesse blisse and glory of heauen: which hee grant vs all that died for vs all, Iesus Christ: to whom with the Father and the holy Ghost, bee all honour and glory, both now and euerlastingly.

A SERMON OF THE MI-sery of mankind, and of his condemnation

to death euerlasting, by his owne sinne.

THE holy Ghost, in writing the holy Scripture, is in nothing more diligent then to pull downe mans vaine glory and pride, which of all vices is most vniuersally grafted in all mankinde, euen from the first infection of our first father Adam. And therefore wee reade in many places of Scripture, many notable lessons against this old rooted vice, to teach vs the most commendable vertue of humility, how to know our selues, and to remember what wee bee of our selues. In the booke of Genesis, Almighty God giueth vs all a title and name in our great grandfather Adam, which ought to warne vs all to consider what wee bee, whereof wee bee, from whence wee came, and whither wee shall, saying thus, In the sweate of thy face shalt thou eate thy bread, till thou bee turned againe into the ground: for out of it wast thou taken, in as much as thou art dust, into dust shalt thou be turned againe. Heere (as it were in a glasse) wee may learne to know our selues to bee but ground, earth, and ashes, and that to earth and ashes we shall returne. *Gen. 3.*

Also, the holy Patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by GOD to all mankinde: and therefore hee calleth himselfe by that name, when hee maketh his earnest prayer for Sodom & Gomorre. And we read that Iudith, Esther, Iob, Ieremy, with other holy men and women in the old Testament, did vse sackecloth, and to cast dust and ashes vpon their heads, when they bewayled their sinfull liuing. They called and cryed to GOD, for helpe and mercy, with such a ceremony of sackecloth, dust, and ashes, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselues, and how well they remembred their name *Iudith 4. & 9. Iob 13. Iere. 6. & 25.*

name and title aforesayd, their vile corrupt, fraile nature, dust, earth,
Wisd. 7. and ashes. The booke of Wisedome also willing to pull downe our proud stomackes, mooueth vs diligently to remember our mortall and earthly generation, which wee haue all of him that was first made: and that all men, as well Kings as subiects, come into this world, and goe out of the same in like sort: that is, as of our selues full miserable, as wee may dayly see. And Almighty GOD commanded his Prophet Esay to make a Proclamation, and cry to the whole world: and Esay asking, What
Esay 40. shall I cry? The Lord answered, Cry, that all flesh is grasse, and that all the glory thereof, is but as the flower of the field, when the grasse is withered, the flower falleth away, when the winde of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp, and the flower fadeth away. And the holy man Iob, hauing in himselfe great experience of the miserable and sinfull estate of man, doth open the same to
Iob 14. the world in these words; Man (sayth hee) that is borne of a woman, liuing but a short time, is full of manifold miseries, hee springeth vp like a flower, and fadeth againe, vanisheth away as it were a shadow, and neuer continueth in one state. And doest thou iudge it meete (O Lord) to open thine eyes vpon such a one, and to bring him to iudgement with thee? Who can make him cleane, that is conceiued of an vncleane seede? And all men of their euilnesse, and naturall proneneſſe, bee so vniuersally giuen to sinne, that (as the Scripture sayth) GOD repented that euer hee made man. And by sin his indignation was so much prouoked against
Gen. 7. the world, that hee drowned all the world with Noahs flood (except Noah himselfe, and his little household.) It is not without great cause, that the Scripture of GOD doeth so many times call all men heere in this
Iere. 22. world by this word earth, O thou earth, earth, earth, sayth Ieremy, heare the Word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, sheweth what wee bee indeede, by whatsoeuer other stile, title, or dignity men doe call vs. Thus hee plainely named vs, who knoweth best, both what wee bee, and what wee ought of right to bee called. And thus hee setteth vs forth, speaking by his saythfull Apostle Saint Paul, All men, Iewes and Gentiles, are vnder sinne, there is none righteous, no not one: there is none that vnderstandeth, there is none that seeketh after GOD, they are all gone out of the way, they are all vnprofitable, there is none that doeth good, no not one: their throate is an open sepulchre, with their tongues they haue vsed craft and deceit, the poyson of serpents is vnder their lippes, their mouth is full of curling and bitternes, their feete are swift to shead blood, destruction and wretchednesse are in their waies, and the way of peace haue they not knowne: there is no feare of GOD before their eyes. And in
Rom. 11. another place Saint Paul writeth thus, GOD hath wrapped all Nations in vnbeleefe, that hee might haue mercy on all. The Scripture
Galat. 3. shutteth vp all vnder sinne, that the promise by the sayth of Iesus Christ,
Ephe. 2. should bee giuen vnto them that beleeue. Saint Paul in many places painteth vs out in our colours, calling vs the children of the wrath of GOD, when wee bee borne: saying also that wee cannot thinke a good

thought

thought of our ſelues, much leſſe can wee ſay well, or do well of our ſelues. And the Wiſe man ſayth in the booke of Prouerbes, The iuſt man falleth Prou. 24.
ſeuen times a day. The moſt tryed and approoued man Iob, feared all his workes. Saint Iohn the Baptiſt being ſanctified in his mothers Luke 1.
wombe, and praiſed before he was borne, being called an Angel, and great before the Lord, filled euen from his birth with the Holy Ghoſt, the preparer of the way of our Sauiour Chriſt, and commended of our Sauiour Chriſt to bee more then a Prophet, and the greateſt that euer was borne of a woman: yet hee plainely granteth, that hee had neede to bee Matth. 3.
waſhed of Chriſt, hee worthily extolleth and glorifieth his Lord and Maſter Chriſt, & humbleth himſelfe as vnworthy to vnbuckle his ſhooes, and giueth all honour and glory to GOD. So doeth Saint Paul both oft and euidently confeſſe himſelfe, that he was of himſelfe, euer giuing (as a moſt faithfull Seruant) all prayſe to his Maſter and Sauiour. So doth bleſſed S. Iohn the Euangeliſt, in the name of himſelfe, and of all other 1 Iohn 1.
holy men (bee they neuer ſo iuſt) make this open confeſſion: If wee ſay & 2.
wee haue no ſinne, wee deceiue our ſelues, and the trueth is not in vs: If wee acknowledge our ſinnes, GOD is faithfull and iuſt to forgiue our ſinnes, and to cleanſe vs from all vnrighteouſnes: If wee ſay wee haue not ſinned, wee make him a lyer, and his word is not in vs. Wherefore, the Wiſe man in the booke called Eccleſiaſtes, maketh this true and generall Eccleſ. 7.
confeſſion, There is not one iuſt man vpon the earth that doeth good, and ſinneth not. And Dauid is aſhamed of his ſinne, but not to confeſſe his ſinne. Pſal. 51.
How oft, how earneſtly, and lamentably doth he deſire GODS great mercy for his great offences, and that GOD ſhould not enter into iudgement with him? And againe, how well weigheth this holy man his Pſal. 113.
ſinnes, when hee confeſſeth that they bee ſo many in number, and ſo hid, and hard to vnderſtand, that it is in a manner vnpoſſible to know, vtter, or number them? Wherefore, hee hauing a true, earneſt and deepe contemplation and conſideration of his ſinnes, and yet not comming to the bottome of them, hee maketh ſupplication to GOD, to forgiue him his Pſal. 19.
priuie, ſecret, hid ſinnes: to the knowledge of which wee cannot attaine vnto. Hee weigheth rightly his ſinnes from the originall roote and ſpring-head, perceiuing inclinations, prouocations, ſtirrings, ſtingings, buds, branches, dregges, infections, taſtes, feelings, and ſents of them to continue in him ſtill. Wherefore hee ſayth, Marke, and behold: I was Pſal. 51.
conceiued in ſinnes: Hee ſayeth not ſinne, but in the plurall number, ſinnes, foraſmuch as out of one (as a Fountaine) ſpring all the reſt. Our Sauiour Chriſt ſayth, There is none good, but GOD: and that Marke. 10.
wee can doe nothing that is good without him, nor no man can come to Luke 18.
the Father but by him. Hee commandeth vs alſo to ſay, that we bee vn- Iohn 15.
profitable ſeruants, when wee haue done all that wee can doe. Hee pre- Luke 17.
ferreth the penitent Publicane, before the proud, holy, and glorious Luke 18.
Phariſe. Hee calleth himſelfe a Phyſicion, but not to them that bee whole, but to them that bee ſicke, and haue neede of his ſalue for their Matth. 9.
ſore. Hee teacheth vs in our prayers, to reknowledge our ſelues ſinners, and to aſke righteouſneſſe and deliuerance from all euills, at our

hea-

Heauenly Fathers hand. Hee declareth that the sinnes of our owne hearts
Matth. 12. doe defile our owne selues. Hee teacheth that an euill word or thought
deserueth condemnation, affirming that wee shall giue account for euery
Matth. 15. idle word. Hee saith, Hee came not to saue, but the sheepe that were vtterly lost, and cast away. Therefore few of the proud, iust, learned, wise, perfect, and Holy Pharises were saued by him, because they iustified themselues by their counterfeit holinesse before men. Wherefore (good people) let vs beware of such hypocrisie, vaine glory, and iustifying of our selues.

The second part of the Sermon of the *misery of man.*

FOr as much as the true knowledge of our selues is very necessary to come to the right knowledge of GOD, yee haue heard in the last reading, how humbly al good men alwaies haue thought of themselues, & so to thinke & iudge of themselues, are taught of God their Creatour, by his holy word: for of our selues we be crabtrees, that can bring forth no apples. We bee of our selues of such earth, as can but bring forth weeds, nettles, brambles,
Gal. 5. briers, cockle, and darnel. Our fruits bee declared in the fift chapter to the Galatians. Wee haue neither faith, charity, hope, patience, chastity, nor any thing els that good is, but of GOD, and therefore the se vertues bee called there, the fruits of the Holy Ghost, and not the fruits of man. Let vs therefore acknowledge our selues before GOD (as we be indeed) miserable and wretched sinners. And let vs earnestly repent, and humble our selues heartily, and cry to GOD for mercy. Let vs al confesse with mouth and heart, that we be full of imperfections: Let vs know our own works, of what imperfection they be, and then wee shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of iustification by our merits or workes. For truely there bee imperfections in our best workes, wee doe not loue GOD so much as wee are bound to doe, with all our heart, mind and power: wee doe not feare GOD so much as wee ought to doe: we doe not pray to GOD, but with great and many imperfections: wee giue, forgiue, beleeue, liue, and hope vnperfectly: wee speake, thinke, and do imperfectly: wee fight against the Deuill, the world, and the flesh imperfectly: Let vs therefore not bee ashamed to confesse plainely our state of imperfection: yea, let vs not bee ashamed to confesse imperfection, euen in all our best workes. Let none of vs bee a-
Luke. 5. shamed to say with holy Saint Peter, I am a sinfull man. Let vs say
Psal. 106. with the Holy Prophet Dauid, We haue sinned with our fathers, wee haue done amisse and dealt wickedly: Let vs all make open confession with the
Luke 15. prodigall sonne to our father, and say with him, Wee haue sinned against Heauen, and before thee (O Father) wee are not worthy to bee called thy

sonnes

comes. Let vs also say with holy Baruch, O Lord our God, to vs is worthily ascribed shame and confusion, and to thee righteousnesse: Wee haue sinned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnesse. Let vs all say with the holy Prophet Daniel, O Lord, righteousnesse belongeth to thee, vnto vs belongeth confusion. Wee haue sinned, wee haue beene naughty, wee haue offended, wee haue fled from thee, wee haue gone backe from all thy precepts and iudgements. So we learne of all good men in holy Scriptures, to humble our selues, and to exalt, extoll, praise, magnifie, and glorifie God. Baruch. 2. Dan. 9.

Thus we haue heard how euill we be of our selues, how of our selues, and by our selues, wee haue no goodnesse, helpe or saluation, but contrariwise, sin, damnation, and death euerlasting: which if wee deepely weigh and consider, wee shall the better vnderstand the great mercy of GOD, and how our saluation commeth onely by Christ. For in our selues (as of our selues) wee finde nothing, whereby we may be deliuered from this miserable captiuity, into the which wee were cast, through the enuy of the diuell, by breaking of GODS commandement, in our first parent Adam. Wee are all become vncleane, but we all are not able to cleanse our selues, nor to make one another of vs cleane. Wee are by nature the children of GODS wrath, but wee are not able to make our selues the children and inheritours of GODS glory. Wee are sheepe that runne astray, but wee cannot of our owne power come againe to the sheepefold, so great is our imperfection and weaknesse. In our selues therefore may we not glory, which (of our selues) are nothing but sinfull: neyther may wee reioyce in any workes that we do, which all be so vnperfect and vnpure, that they are not able to stand before the righteous iudgement seate of GOD, as the holy Prophet Dauid sayth, Enter not into iudgement with thy seruant (O Lord:) for no man that liueth shall be found righteous in thy sight. To God therefore must we flye, or else shall we neuer finde peace, rest and quietnesse of conscience in our hearts. For he is the Father of mercies, and GOD of all consolation. Hee is the Lord, with whom is plenteous redemption: Hee is the GOD, which of his owne mercy saueth vs, and setteth out his charity and exceeding loue towards vs, in that of his owne voluntary goodnesse, when we were perished, hee saued vs, and prouided an euerlasting kingdome for vs. And all these heauenly treasures are giuen vs, not for our owne deserts, merits, or good deeds (which of our selues we haue none) but of his meere mercy freely. And for whose sake? Truely for Iesus Christs sake, that pure and vndefiled Lambe of GOD. Hee is that dearely beloued Sonne, for whose sake GOD is fully pacified, satisfied, and set at one with man. Hee is the Lambe of God which taketh away the sinnes of the world, of whom onely it may bee truely spoken, that he did all things well, and in his mouth was found no craft, or subtilty. None but hee alone may say, The prince of the world came, and in mee he hath nothing. And he alone may also say, Which of you shall reproue mee of any fault? He is the high and euerlasting Priest, which hath offred himselfe once for all vpon the Altar of the Crosse, and with that one oblation hath made perfect for euermore them that are sanci- 2 Cor. 3. Psal. 50. Ephes. 2. 1 Per. 2. Psal. 143. 2 Cor. 1. Psal 130. Iohn 1. 1 Per. 2. Iohn 8. Heb. 7.

1.Iohn.2. sanctified. Hee is the alone mediatour betweene GOD and man, which paid our ransome to GOD, with his owne blood, and with that hath hee cleansed vs from all sinne. Hee is the Physicion which healeth all our diseases. Hee is that Sauiour which saueth his people from all their sinnes:

Matth 1. To bee short, hee is that flowing and most plenteous Fountaine, of whose fulnesse all wee haue receaued. For in him alone are all the treasures of the wisedome and knowledge of GOD hidden. And in him, and by him, haue wee from GOD the Father all good things, pertaining, eyther to the body or to the soule. O how much are wee bound to this our Heauenly Father for his great mercies, which hee hath so plenteously declared vnto vs in Christ Iesu our Lord and Sauiour! What thankes worthie and sufficient can wee giue to him? Let vs all with one accord burst out with ioyfull voyce, euer praising and magnifying this Lord of mercie, for his tender kindnesse shewed vnto vs in his dearely beloued Sonne Iesus Christ our Lord.

Hitherto haue we heard what wee are of our selues: very sinfull, wretched, and damnable. Againe, wee haue heard how that of our selues, and by our selues, wee are not able eyther to thinke a good thought, or worke a good deed, so that wee can find in our selues no hope of saluation, but rather whatsoeuer maketh vnto our destruction. Againe, wee haue heard the tender kindnesse and great mercy of GOD the Father towards vs, and how beneficiall hee is to vs for Christs sake, without our merits or deserts, euen of his own meere mercy and tender goodnes. Now how these exceeding great mercies of GOD set abroad in Christ Iesu for vs, bee obtained, and how we bee deliuered from the captiuity of sinne, death, and hell, it shall more at large (with GODS helpe) bee declared in the next Sermon. In the meane season, yea, and at all times let vs learne to know our selues, our frailty and weakenesse, without any craking or boasting of our owne good deeds and merits. Let vs also acknowledge the exceeding mercie of GOD towards vs, and confesse, that as of our selues commeth all euill and damnation: so likewise of him commeth all goodnesse and saluation, as God himselfe sayth by the Prophet Osee, O Israel, thy destruction commeth of thy selfe, but in mee onely is thy helpe and comfort. If wee thus humbly submit our selues in the sight of GOD, wee may bee sure that in the time of his visitation, he will lift vs vp vnto the kingdome of his dearely beloued Sonne Christ Iesu our Lord: To whom, with the Father, and the holy Ghost, bee all honour & glory for euer. Amen.

Osee 13.

A SERMON OF THE SALuation of mankind, by onely Christ our Saviour, *from sinne and death everlasting.*

BEcause all men be sinners and offenders against God, and breakers of his Law and Commandements, therefore can no man by his owne acts, workes, and deeds (seeme they never so good) bee iustified and made righteous before GOD: but every man of necessity is constrained to seeke for another righteousnesse or iustification, to bee received at Gods owne hands, that is to say, the forgiuenesse of his sinnes and trespasses, in such things as hee hath offended. And this iustification or righteousnesse, which we so receiue of GODS mercy and Christs merits, embraced by faith, is taken, accepted and allowed of GOD, for our perfect and full iustification. For the more full vnderstanding heereof, it is our parts and duties ever to remember the great mercy of GOD, how that (all the world being wrapped in sinne by breaking of the Law) GOD sent his onely Sonne our Saviour Christ into this world, to fulfill the Law for vs, and by shedding of his most precious blood, to make a sacrifice and satisfaction, (or as it may be called) amends to his Father for our sinnes, to asswage his wrath and indignation conceiued against vs for the same.

The efficacy of Christs passion and oblation.

Inasmuch that infants, being baptized and dying in their infancy, are by his sacrifice washed from their sinnes, brought to GODS fauour, and made his children, and inheritors of his kingdome of Heauen. And they which in act or deede doe sinne after their baptisme, when they turne againe to GOD vnfainedly, they are likewise washed by this sacrifice from their sinnes, in such sort, that there remaineth not any spot of sinne, that shall bee imputed to their damnation. This is that iustification or righteousnesse which S. Paul speaketh of, when hee sayth, No man is iustified by the workes of the Law, but freely by faith in Iesus Christ. And againe he saith, We beleeue in Iesu Christ, that we be iustified freely by the fayth of Christ, and not by the workes of the Law, because that no man shall bee iustified by the workes of the Law. And although this iustification bee free vnto vs, yet it commeth not so freely vnto vs, that there is

Galat. 2

no ransome paid therefore at all. But here may mans reason bee astonied,
Obiection. reasoning after this fashion: If a ransome bee paid for our redemption, then is it not giuen vs freely. For a prisoner that payed his ransome, is not let goe freely, for if hee goe freely, then he goeth without ransome: for what is it else to goe freely, then to be set at liberty without paying of
Answere. ransome? This reason is satisfied by the great wisedome of God in this mystery of our redemption, who hath so tempered his iustice and mercy together, that hee would neyther by his iustice condemne vs vnto the euerlasting captiuity of the deuill, and his prison of hell, remediless for euer without mercy, nor by his mercy deliuer vs clearely, without iustice or paiment of a iust ransome: but with his endlesse mercy hee ioyned his most vpright and equall iustice. His great mercy hee shewed vnto vs in deliuering vs from our former captiuity, without requiring of any ransome to bee paid, or amends to bee made vpon our parts, which thing by vs had beene impossible to bee done. And whereas it lay not in vs, that to doe, hee prouided a ransome for vs, that was, the most precious body and blood of his owne most deare and best beloued Sonne Iesu Christ, who besides, his ransome, fulfilled the Law for vs perfectly. And so the iustice of GOD & his mercy did imbrace together, & fulfilled the mystery of our redemption. And of this iustice and mercy of GOD knit together, speaketh S. Paul in the third chap. of the Romanes, All haue offended, and haue
Romans 3. neede of the glory of GOD, but are iustified freely by grace, by redemption which is in Iesu Christ, whom GOD hath sent forth to vs for a reconciler and peace-maker, through faith in his blood, to shew his righteousnes. And in the tenth chap. Christ is the end of the Law vnto righteous-
Romans 10. nes, to euery man that beleeueth. And in the 8. chap. That which was
Romans 8. impossible by the Law, in as much as it was weake by the flesh, GOD sending his owne Sonne, in the similitude of sinfull flesh, by sinne condemned sin in the flesh, that the righteousnes of the Law might bee fulfilled in vs, which walke not after the flesh, but after the spirit. In these foresaid pla-
Three things must goe together in our iustification. ces, the Apostle toucheth specially three things, which must goe together in our iustification. Vpon GODS part, his great mercy and grace: vpon Christs part, iustice, that is, the satisfaction of GODS iustice, or the price of our redemption, by the offring of his body, and shedding of his blood, with fulfilling of the law perfectly & throughly; and vpon our part, true & liuely faith in the merits of Iesus Christ, which yet is not ours, but by Gods working in vs: so that in our iustification, is not onely Gods mercy and grace, but also his iustice, which the Apostle calleth the iustice of God, & it consisteth in paying our ransome, and fulfilling of the Law: and so the grace of God doth not shut out the iustice of God in our iustification, but only shutteth out the iustice of man, that is to say, the iustice of our workes, as to be merits of deseruing our iustification. And therefore S. Paul declareth here nothing vpon the behalfe of man, concerning his iustification, but onely a true and liuely fayth, which neuertheless is the gift of GOD, and not mans onely worke, without GOD: And yet that faith doeth not shut out repentance, hope, loue, dread, and the feare of God, to be ioyned with faith in euery man that is iustified, but it shutteth them out from the

office

office of iuſtifying. So that although they be all preſent together in him that is iuſtified, yet they iuſtifie not altogether: Neyther doeth faith ſhut out the iuſtice of our good workes, neceſſarily to bee done afterwards of duety towards GOD (for wee are moſt bounden to ſerue GOD, in doing good deeds, commanded by him in his holy Scripture, all the dayes of our life:) But it excludeth them, ſo that wee may not doe them to this intent, to bee made iuſt by doing of them. For all the good workes that wee can doe, bee vnperfect, and therefore not able to deſerue our iuſtification: but our iuſtification doth come freely by the meere mercie of GOD, and of ſo great and free mercy, that whereas all the world was not able of their ſelues to pay any part towards their ranſome, it pleaſed our heauenly Father of his infinite mercy, without any our deſert or deſeruing, to prepare for vs the moſt precious iewels of Chriſts body and blood, whereby our ranſome might bee fully payd, the law fulfilled, and his iuſtice fully ſatisfied. So that Chriſt is now the righteouſneſſe of all them that truely doe beleeue in him. Hee for them payd their ranſome by his death. Hee for them fulfilled the Law in his life. So that now in him, and by him, euery true Chriſtian man may bee called a fulfiller of the Law, foraſmuch as that which their infirmity lacked, Chriſts iuſtice hath ſupplied.

How it is to be vnderſtood, that fayth iuſtifieth without works.

The ſecond part of the Sermon of Saluation.

YEE haue heard of whom all men ought to ſeeke their iuſtification and righteouſneſſe, and how alſo this righteouſneſſe commeth vnto men by Chriſts death and merits: yee heard alſo how that three things are required to the obtayning of our righteouſneſſe, that is, GODS mercy, Chriſts iuſtice, and a true and a liuely faith, out of the which fayth ſpringeth good workes. Alſo before was declared at large, that no man can bee iuſtified by his owne good workes, that no man fulfilleth the Law, according to the ſtrict rigour of the Law.

And S. Paul in his Epiſtle to the Galatians proueth the ſame, ſaying thus, If there had beene any law giuen, which could haue iuſtified, very righteouſneſſe ſhould haue beene by the law. And againe hee ſaith: If righteouſneſſe be by the Law, then Chriſt died in vaine. And againe hee ſaith, You that are iuſtified by the law, are fallen away from grace. And furthermore hee writeth to the Epheſians on this wiſe: By grace are ye ſaued through faith, and that not of your ſelues, for it is the gift of GOD and not of workes, leſt any man ſhould glory. And to bee ſhort, the ſumme of all Pauls diſputation is this: that if iuſtice come of workes, then it commeth not of grace: and if it come of grace, then it commeth not of workes. And to this end tend all the Prophets, as Saint Peter ſaith

Galat. 2.

Ephe. 2.

Acts 10.

in the tenth of the Acts. Of Christ all the Prophets (saith S. Peter) doe witnesse, that through his Name, all they that beleeue in him, shall receiue the remission of sinnes. And after this wise to bee iustified onely by this true and liuely faith in Christ, speake all the olde and ancient Authors, both Greekes and Latines. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. Saint Hilary saith these words plainely in the ix. Canon vpon Matthew, Faith onely iustifieth. And Saint Basil a Greeke Author writeth thus, This is a perfect and whole reioycing in GOD, when a man aduanceth not himselfe for his owne righteousnesse, but knowledgeth himselfe to lacke true iustice and righteousnesse, and to be iustified by the onely faith in Christ. And Paul (saith hee) doth glory in the contempt of his owne righteousnesse, and that hee looketh for the righteousnesse of GOD, by faith.

Faith onely iustifieth, is the doctrine of the old Doctors.

Philip. 3.

These be the very words of Saint Basil. And Saint Ambrose, a Latine Author, saith these wordes, This is the ordinance of GOD, that they which beleeue in Christ, should bee saued without workes, by faith onely, freely receiuing remission of their sinnes. Consider diligently these wordes, Without workes by faith onely, freely wee receiue remission of our sinnes. What can be spoken more plainely, then to say, That freely without workes, by faith onely wee obtaine remission of our sinnes? These and other like sentences, that wee bee iustified by faith onely, freely, and without workes, wee doe reade oft times in the best and ancient writers. As beside Hilary, Basil, and Saint Ambrose, before rehearsed, wee reade the same in Origen, Saint Chrysostome, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Proclus, Bernardus, Anselme, and many other Authours, Greeke, and Latine. Neuertheless, this sentence, That wee bee iustified by faith onely, is not so meant of them, that the said iustifying fayth is alone in man, without true repentance, hope, charity, dread, and the feare of GOD, at any time and season. Nor when they say, That wee bee iustified freely, they meane not that wee should or might afterward be idle, and that nothing should be required on our parts afterward. Neither meane they that wee are so to bee iustified without good workes, that we should doe no good workes at all, like as shall bee more expressed at large hereafter. But this saying, That wee bee iustified by faith onely, freely and without workes, is spoken for to take away clearely all merit of our workes, as being vnable to deserue our iustification at GODS hand, and thereby most plainely to expresse the weakenesse of man, and the goodnesse of GOD, the great infirmitie of our selues, and the might and power of GOD, the imperfectnesse of our owne workes, and the most abundant grace of our Sauiour Christ, and therefore wholy to ascribe the merit and deseruing of our iustification vnto Christ onely, and his most precious blood-shedding. This faith the holy Scripture teacheth vs; this is the strong Rocke and foundation of Christian Religion; this doctrine all old and ancient Authours of Christs Church doe approoue; this doctrine aduanceth and setteth foorth the true glory of Christ, and beateth downe the vaine glory of man: this whosoeuer denieth, is not to bee accounted for a Christian man, nor

Faith alone, how it is to be vnderstood.

The profit of the doctrine of faith onely iustifieth.

for

for a better fourth of Christs glory, but for an aduersary to Christ and his Gospell, and for a better fourth of mens vaine glory. And although this doctrine be neuer so true (as it is most true indeede) that wee bee iustified freely without all merit of our owne good workes (as Saint Paul doth expresse it) and freely by this liuely and perfect fayth in Christ onely (as the ancient authors vse to speake it) yet this true doctrine must bee also truely vnderstood and most plainely declared, lest carnall men should take vniustly occasion thereby to liue carnally, after the appetite and will of the world, the flesh, and the deuill. And because no man should erre by mistaking of this doctrine, I will plainely and shortly so declare the right vnderstanding of the same, that no man shall iustly thinke that hee may thereby take any occasion of carnall liberty to follow the desires of the flesh, or that thereby any kinde of sinne shall bee committed, or any vngodly liuing the more vsed.

What they doe that impugne the doctrine, Fayth onely iustifieth.

First, you shall vnderstand, that in our iustification by Christ, it is not all one thing, the office of GOD vnto man, and the office of man vnto GOD. Iustification is not the office of man, but of GOD, or man cannot make himselfe righteous by his owne workes, neyther in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set vp against GOD, to affirme that a man might by his owne workes, take away and purge his owne sinnes, and so iustifie himselfe. But iustification is the office of GOD only, and is not a thing which wee render vnto him, but which wee receiue of him: not which wee giue to him, but which wee take of him, by his free mercy, and by the onely merits of his most dearely beloued Sonne, our onely Redeemer, Sauiour, and Iustifier Iesus Christ: so that the true vnderstanding of this doctrine, We be iustified freely by fayth without workes, or that we bee iustified by fayth in Christ onely, is not, that this our owne act, to beleeue in Christ, or this is fayth in Christ, which is within vs, doth iustifie vs, and deserue our iustification vnto vs (for that were to count our selues to be iustified by some act or vertue that is within our selues) but the true vnderstanding and meaning thereof is, that although wee heare GODS Word, and beleeue it: although we haue fayth, hope, charity, repentance, dread, and feare of GOD within vs, and doe neuer so many workes thereunto: yet we must renounce the merit of all our sayd vertues of fayth, hope, charity, and all other vertues and good deeds, which wee eyther haue done, shall doe, or can doe, as things that be farre too weake and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore wee must trust onely in GODS mercy, and that sacrifice which our high Priest and Sauiour Christ Iesus the Son of God once offred for vs vpon the Crosse, to obtaine thereby GODS grace, and remission as well of our originall sinne in Baptisme, as of all actuall sinne committed by vs after our Baptisme, if we truely repent, and turne vnfainedly to him againe. So that S. Iohn Baptist, although hee were neuer so vertuous and godly a man, yet in this matter of forgiuing of sin, hee did put the people from him, & appointed them vnto Christ, saying thus vnto them, Behold, yonder is the Lambe of GOD, which

A declaration of this doctrine, Fayth without workes iustifieth.

Iustification is the office of God onely.

taketh away the ſinnes of the world: euen ſo, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it ſelfe, and remitteth or appointeth vs vnto Chriſt, for to haue onely by him remiſſion of our ſins, or iuſtification. So that our faith in Chriſt (as it were) ſayth vnto vs thus, It is not I that take away your ſinnes, but it is Chriſt onely, and to him onely I ſend you for that purpoſe, forſaking therein all your good vertues, words, thoughts, and workes, and onely putting your truſt in Chriſt.

Iohn 1.

The third part of the Sermon of Saluation.

IT hath beene manifeſtly declared vnto you, that no man can fulfill the Law of GOD, and therefore by the Law all men are condemned: whereupon it followeth neceſſarily, that ſome other things ſhould bee required for our ſaluation then the law: and that is, a true and a liuely fayth in Chriſt, bringing forth good workes, and a life according to Gods Commandements. And alſo you heard the ancient authors mindes of this, ſaying, Faith in Chriſt onely iuſtifieth man, ſo plainely declared, that you ſee, that the very true meaning of this propoſition or ſaying, Wee bee iuſtified by faith in Chriſt onely, (according to the meaning of the old ancient authors) is this: Wee put our faith in Chriſt, that wee be iuſtified by him onely, that we bee iuſtified by GODDS free mercy, and the merits of our Sauiour Chriſt onely, and by no vertue or good workes of our owne that is in vs, or that we can bee able to haue or to doe, for to deſerue the ſame: Chriſt himſelfe onely being the cauſe meritorious thereof.

Heere you perceiue many words to bee vſed to auoyde contention in words with them that delight to bratule about words, and alſo to ſhew the true meaning to auoyde euill taking and miſ-vnderſtanding, and yet peraduenture all will not ſerue with them that bee contentious: but contenders will euer forge matters of contention, euen when they haue none occaſion thereto. Notwithſtanding, ſuch bee the leſſe to be paſſed vpon, ſo that the reſt may profit, which will bee the moſt deſirous to know the truth then (when it is plaine enough) to contend about it, and with contentious and captious cauillation, to obſcure and darken it. Trueth it is, that our owne workes doe not iuſtifie vs, to ſpeake properly of our iuſtification, (that is to ſay) our workes doe not merit or deſerue remiſſion of our ſinnes, and make vs of vniuſt, iuſt before GOD: but GOD of his owne mercy, through the onely merits and deſeruings of his Sonne Ieſus Chriſt, doeth iuſtifie vs. Neuertheleſſe, becauſe fayth doth directly ſend vs to Chriſt for remiſſion of our ſinnes, and that by fayth giuen vs of GOD, wee embrace the promiſe of GODDS mercy, and of the remiſſion of our ſinnes, (which thing none other of our vertues or workes

properly

properly doeth) therefore the Scripture vseth to say, that faith without workes doeth iustifie. And forasmuch as it is all one sentence in effect, to say, faith without workes, and onely faith doth iustifie vs, therefore the old ancient Fathers of the Church from time to time, haue vttered our iustification with this speech, Onely faith iustifieth vs: meaning none other thing then Saint Paul meant, when he sayd, Faith without workes iustifieth vs. And because all this brought to passe through the onely merits and deseruings of our Sauiour Christ, and not through our merits, or through the merit of any vertue that wee haue within vs, or of any worke that commeth from vs: therefore in that respect of merit and deseruing, wee forsake (as it were) altogether againe, faith, workes, and all other vertues. For our owne imperfection is so great, through the corruption of originall sinne, that all is vnperfect that is within vs, faith, charitie, hope, dread, thoughts, words, and workes, and therefore not apt to merit and deserue any part of our iustification for vs. And this forme of speaking vse wee, in the humbling of our selues to GOD, and to giue all the glory to our Sauiour CHRIST, which is best worthy to haue it.

Here you haue heard the office of GOD in our iustification, and how wee receiue it of him freely, by his mercy, without our deserts, through true and liuely faith. Now you shall heare the office and duety of a Christian man vnto GOD, what wee ought on our part to render vnto GOD againe, for his great mercy and goodnesse. Our Office is, not to passe the time of this present life vnfruitfully, and idlely, after that wee are baptized or iustified, not caring how few good workes wee doe, to the glory of GOD, and profit of our neighbours: Much lesse is it our office, after that wee bee once made Christes members, to liue contrarie to the same, making our selues members of the deuill, walking after his intisements, and after the suggestions of the world and the flesh, whereby wee know that wee doe serue the world and the deuill, and not GOD. For that faith which bringeth forth (without Repentance) either euill workes, or no good worke, is not a right, pure, and liuely faith, but a dead, diuelish, counterfeite and faigned faith, as Saint Paul and Saint Iames call it. For euen the diuels know and beleeue that Christ was borne of a virgin, that he fasted fortie dayes and forty nights without meate and drinke, that hee wrought all kinde of miracles, declaring himselfe verie GOD: They beleeue also, that Christ for our sakes suffered most painefull death, to redeeme vs from euerlasting death, and that hee rose againe from death the third day: They beleeue that hee ascended into Heauen, and that hee sitteth on the right hand of the Father, and at the last end of this world shall come againe, and iudge both the quicke and the dead. These Articles of our faith the Diuels beleeue, and so they beleeue all things that be written in the new and old Testament to bee true: and yet for all this faith, they bee but deuils, remayning still in their damnable estate, lacking the very true Christian faith. For the right and true Christian faith is, not onely to beleeue, that Holy Scripture, and all the foresayd Articles of our faith are true, but also to haue a sure trust and confidence

They that preach faith only iustifieth, doe not teach carnall liberty, or that wee should do no good workes.

The deuils haue faith, but not the true faith.

What is the true and iustifying faith.

confidence in GOD of mercifull promises to bee saued from euerlasting damnation by Christ: whereof doth follow a louing heart to obey his commandements. And this true Christian fayth, neither any deuill hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiuing of the Sacraments, in comming to the Church, and in all other outward appearances seemeth to bee a Christian man, and yet in his liuing and deeds sheweth the contrary. For how can a man haue this true fayth, this sure trust and confidence in GOD, that by the merits of Christ, his sinnes be forgiuen, and hee reconciled to the fauour of GOD, and to bee partaker of the kingdome of heauen by Christ, when hee liueth vngodly, and denyeth Christ in his deedes? Surely no such vngodly man can haue this fayth and trust in GOD. For as they know Christ to be the onely Sauiour of the world: so they know also that wicked men shall not enioy the kingdome of GOD. They know that GOD hateth vnrighteousnesse, that he will destroy all those that speake vntruely, that those which haue done good workes (which cannot bee done without a liuely faith in Christ) shall come foorth into the resurrection of life, and those that haue done euill, shall come vnto the resurrection of iudgement: very well they know also, that to them that bee contentious, and to them that will not bee obedient vnto the truth, but will obey vnrighteousnesse, shall come indignation, wrath, and affliction, &c. Therefore to conclude: considering the infinite benefites of GOD shewed and giuen vnto vs, mercifully without our deserts, who hath not onely created vs of nothing, and from a piece of vilde clay, of his infinite goodnes, hath exalted vs (as touching our soule) vnto his owne similitude and likenesse: but also whereas wee were condemned to hell, and death euerlasting, hath guen his owne naturall Sonne, beeing GOD eternall, immortall, and equall vnto himselfe, in power and glory, to bee incarnated, and to take our mortall nature vpon him, with the infirmities of the same, and in the same nature to suffer most shamefull and painefull death for our offences, to the intent to iustifie vs, and to restore vs to life euerlasting: so making vs also his deare children, brethren vnto his onely Son our Sauiour Christ, and inheritours for euer with him of his eternall kingdome of heauen.

They that continue in euill liuing, haue not true faith.

Psal. 25.

These great and mercifull benefites of GOD (if they be well considered) doe neyther minister vnto vs occasion to bee idle, and to liue without doing any good workes, neither yet stirreth vs vp by any meanes to doe euill things: but contrariwise, if wee bee not desperate persons, and our hearts harder then stones, they moue vs to render our selues vnto GOD wholy with all our will, hearts, might, and power, to serue him in all good deeds, obeying his commandements during our liues, to seeke in all things his glory and honour, not our sensuall pleasures and vaine glory, euermore dreading willingly to offend such a mercifull GOD, and louing Redeemer, in word, thought, or deed. And the said benefites to GOD deepely considered, moue vs for his sake also to bee euer ready of giue our selues to our neighbours, and as much as lyeth in vs, to study with all our indeuour, to doe good to euery man. These be the fruits of

true

true faith, to doe good as much as lieth in vs to euery man, and aboue all things, and in all things to aduance the Glory of God, of whom onely wee haue our sanctification, iustification, saluation, and redemption: to whom be euer glory, prayse, and honour, world without end. Amen.

A SHORT DECLARATION
of the true, liuely, and Christian Faith.

THE first comming vnto GOD (good Christian people) is through Fayth, whereby (as it is declared in the last Sermon) we be iustified before GOD. And lest any man should be deceiued, for lacke of right vnderstanding thereof, it is diligently to bee noted, that Faith is taken in the Scripture two manner of wayes. There is one faith, which in Scripture is called a dead faith, which bringeth foorth no good workes, but is idle, barren, and vnfruitfull. And this faith, by the Holy Apostle Saint Iames, is compared to the faith of Deuils, which beleeue GOD to bee true and iust, and tremble for feare, yet they doe nothing well, but all euill. And such a manner of faith haue the wicked and naughty Christian people, which confesse GOD, (as S. Paul saith) in their mouth, but denie him in their deedes, being abominable, and without the right faith, and to all good workes reprooueable. And this faith is a perswasion and beliefe in mans heart, whereby hee knoweth that there is a GOD, and agreeth vnto all trueth of GODS most Holy Word, conteyned in the Holy Scripture. So that it consisteth onely in beleeuing the Word of GOD, that it is true. And this is not properly called faith. But as hee that readeth Cæsars Commentaries, beleeuing the same to bee true, hath thereby a knowledge of Cæsars life and notable Acts, because hee beleeueth the history of Cæsar: yet it is not properly sayd that hee beleeueth in Cæsar, of whom he looketh for no helpe nor benefit. Euen so hee that beleeueth that all that is spoken of GOD in the Bible is true, and yet liueth so vngodly, that hee cannot looke to enioy the promises and benefits of GOD: although it may bee sayd, that such a man hath a faith and beliefe to the Words of GOD, yet it is not properly sayd that he beleeueth in GOD, or hath such a faith and trust in GOD, whereby hee may surely looke for grace, mercy, and euerlasting life at GODS hand, but

Faith.

A dead faith.

Iames 2.

Titus 1.

but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a Booke, intituled to be of Didymus Alexandrinus: For alsmuch as faith without workes is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantiall faith, which saueth sinners. Another faith there is in Scripture, which is not (as the foresaid faith) idle, vnfruitfull, and dead, but worketh by charity (as S. Paul declareth. Gal. 5.) Which as the other vaine faith is called a dead faith, so may this bee called a quicke or liuely faith. And this is not onely the common beliefe of the Articles of our faith, but it is also a true trust and confidence of the mercy of GOD through our Lord Iesus Christ, and a stedfast hope of all good things to bee receiued at GODS hand: and that although wee, through infirmitie or temptation of our ghostly enemies, doe fall from him by sinne, yet if wee returne againe vnto him by true Repentance, that hee will forgiue, and forget our offences for his Sonnes sake our Sauiour Iesus Christ, and will make vs inheritours with him of his euerlasting kingdome, and that in the meane time vntill that kingdome come, hee will bee our protectour and defender in all perils and dangers, whatsoeuer doe chance: and that though sometime hee doth send vs sharpe aduersitie, yet that euermore he will be a louing Father vnto vs, correcting vs for our sinne, but not withdrawing his mercy finally from vs, if we trust in him, and commit our selues wholy vnto him, hang onely vpon him, and call vpon him, ready to obey and serue him. This is the true, liuely, and vnfeigned Christian faith, and is not in the mouth and outward profession onely: but it liueth, and stirreth inwardly, in the heart. And this faith is not without hope and trust in GOD, nor without the loue of GOD and of our neighbours, nor without the feare of GOD, nor without the desire to heare GODS Word, and to follow the same in eschewing euill, and doing gladly all good workes.

A liuely faith.

Hebr. 11. This faith (as Saint Paul describeth it) is the sure ground and foundation of the benefites which wee ought to looke for, and trust to receiue of GOD, a certificate and sure looking for them, although they yet sensibly appeare not vnto vs. And after hee sayth, Hee that commeth to GOD, must beleeue, both that he is, and that he is a mercifull rewarder of well doers. And nothing commendeth good men vnto GOD, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted.

Three things are to be noted of faith.

First, that this faith doeth not lie dead in the heart, but is liuely and fruitfull in bringing forth good workes. Secondly, that without it, can no good workes be done, that shall be acceptable and pleasant to GOD. Thirdly, what manner of good workes they be, that this faith doeth bring foorth.

Faith is full of good workes.

For the first, that the light cannot bee hid, but will shew forth it selfe at one place or other: so a true faith cannot bee kept secret, but when occasion is offered, it will breake out, and shew it selfe by good workes. And as the liuing body of a man euer exerciseth such things as belong to a naturall and liuing body, for nourishment and preseruation of the same,

same, as it hath neede, opportunitie, and occasion: euen so the soule that hath a liuely faith in it, will bee doing alway some good worke, which shall declare that it is liuing, and will not bee vnoccupied. Therefore when men heare in the Scriptures so high commendations of faith, that it maketh vs to please GOD, to liue with GOD, and to bee the Children of GOD: if then they fansie that they bee set at libertie from doing all good workes, and may liue as they list, they trifle with GOD, and deceiue themselues. And it is a manifest token, that they bee farre from hauing the true and liuely faith, and also farre from knowledge, what true faith meaneth. For the very sure and liuely Christian faith is, not onely to beleeue all things of GOD, which are contained in Holy Scripture, but also to haue an earnest trust, and confidence in GOD, that hee doeth regard vs, and that hee is carefull ouer vs, as the father is ouer the Child whom hee doeth loue, and that hee will bee mercifull vnto vs for his onely Sonnes sake, and that wee haue our Sauiour Christ our perpetuall Aduocate, and Prince, in whose onely merits, oblation, and suffering, wee doe trust that our offences bee continually washed and purged, whensoeuer wee (repenting truely) doe returne to him, with our whole heart, stedfastly determining with our selues, through his grace, to obey and serue him in keeping his commandements, and neuer to turne backe againe to sinne. Such is the true faith, that the Scripture doeth so much commend, that which when it feeth and considereth what GOD hath done for vs, is also mooued through continuall assistance of the Spirit of GOD, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient children, shewing thankefulnesse againe by obseruing or keeping his Commandements, and that freely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward, considering how cleerely, without deseruings, we haue receiued his mercy and pardon freely.

This true faith will shew foorth it selfe, and cannot long bee idle: For as it is written, The iust man shall liue by faith. Hee neuer sleepeth nor is idle, when hee would wake, and bee well occupied. And GOD by his Prophet Ieremie saith, that he is a happy and blessed man, which hath faith and confidence in GOD. For he is like a Tree set by the water side, and spreadeth his roots abroad toward the moysture, and feareth not heat when it commeth, his leafe will bee greene, and will not cease to bring foorth his fruit: euen so, faithfull men (putting away all feare of aduersity) will shew foorth the fruit of their good workes, as occasion is offered to doe them.

Abak. 2.

Ierem. 17.

The

The second part of the Sermon of Faith.

YE haue heard in the first part of this Sermon, that there bee two kindes of faith, a dead and vnfruitfull faith, and a faith liuely that worketh by charitie. The first to bee vnprofitable, the second, necessary for the obtayning of our saluation: the which fayth hath charity alwaies ioyned vnto it, and is fruitfull, and bringeth foorth all good workes. Now as concerning the same matter, you shall

Ecclesi.31. heare what followeth. The wise man sayth, Hee that beleeueth in GOD, will hearken vnto his commaundements. For if wee doe not shewe our selues faithfull in our conuersation, the faith which wee pretend to haue, is but a fained faith: because the true Christian faith is manifestly shewed by good liuing, and not by wordes onely, as S. Augustine saith, Good liuing cannot bee separated from true faith, which worketh by loue. And

Libro de fide & operibus. Cap. 2. Sermo. de lege & fide. S. Chrysostome saith, fayth of it selfe is full of good workes: as soone as a man doth beleeue, hee shall be garnished with them. How plentifull this faith is of good workes, and how it maketh the worke of one man more acceptable to GOD, then of another, S. Paul teacheth at large in the xi. Chapter to the Heb. saying, That faith made the oblation of Abel, better then the oblation of Cain. This made Noah to build the Arke. This made

Heb 11. *Gen.*4. *Gen.*6. *Eccle.*44. *Gen.*11. Abraham to forsake his Country, and all his friends, and to goe into a far Country, there to dwell among strangers. So did also Isaak and Iacob, depending or hanging only of the helpe and trust that they had in GOD. And when they came to the countrey which GOD promised them, they would build no Cities, Townes, nor Houses, but liued like strangers in Tents, that might euerie day bee remoued. Their trust was so much in GOD, that they set but little by any worldly thing for that GOD had prepared for them better dwelling places in Heauen of his owne foundation and building. This faith made Abraham ready at GODS com-

*Gen.*22. *Eccle.*13. mandement, to offer his owne Sonne and heire Isaak whom hee loued so well, and by whom hee was promised to haue innumerable issue, among the which, one should bee borne, in whom all nations should bee blessed, trusting so much in GOD, that though hee were slaine, yet that GOD was able by his omnipotent power to raise him from death, and performe his promise. Hee mistrusted not the promise of GOD, although vnto his reason euery thing seemed contrary. He beleeued verily that GOD would not forsake him in death and famine that was in the Country. And in all other daungers that hee was brought vnto, hee trusted euer that GOD should bee his GOD, and his protector and defender, what-

*Exod.*2. soeuer he saw to the contrary. This faith wrought so in the heart of Moses, that hee refused to bee taken for King Pharao his daughters sonne, and to haue great inheritance in Egypt, thinking it better with the people

of

of God to haue affliction and sorrow, then with naughty men, in sinne to liue pleasantly for a time. By faith he cared not for the threatning of king Pharao: for his trust was so in GOD, that hee passed not of the felicitie of this world, but looked for the reward to come in Heauen, setting his heart vpon the inuisible GOD, as if hee had seene him euer present before his eyes. By Faith, the children of Israel passed thorow the red sea. *Exod. 14.* By Faith, the walles of Hierico fell downe without stroke, and many other wonderfull miracles haue beene wrought. *Iosu. 6.* In all good men that heretofore haue beene, faith hath brought forth their good workes, and obtained the promises of GOD. Faith hath stopped the Lions mouthes: faith hath quenched the force of fire: faith hath escaped the swords edges: faith hath giuen weake men strength, victory in battaile, ouerthrowne the armies of Infidels, rayled the dead to life: faith hath made good men to take aduersity in good part: some haue beene mocked and whipped, bound, and cast in prison, some haue lost all their goods, and liued in great pouertie, some haue wandered in mountaines, hilles, and wildernesse, some haue bene racked, some slaine, some stoned, some sawne, some rent in pieces, some beheaded, some burnt without mercy, and would not be deliuered, because they looked to rise againe to a better state. *Dani. 6.* *Dani. 3.* *Heb. 11.*

All these Fathers, Martyrs, and other holy men, (whom Saint Paul spake of) had their faith surely fixed in GOD, when all the world was against them. They did not onely know GOD to bee the Lord, maker, and gouernour of all men in the world: but also they had a speciall confidence and trust, that hee was and would bee their GOD, their comforter, ayder, helper, maintainer, and defender. This is the Christian faith which these holy men had, and wee also ought to haue. And although they were not named Christian men, yet was it a Christian faith that they had, for they looked for all benefits of GOD the Father, through the merits of his Sonne Iesu Christ, as wee now doe. This difference is betweene them and vs, that they looked when Christ should come, and wee bee in the time when hee is come. Therefore saith S. Augustine, The time is altered and changed, but not the faith. For wee haue both one faith in one Christ. The same holy Ghost also that wee haue, had they, saith S. Paul. For as the holy Ghost doeth teach vs to trust in GOD, and to call vpon him as our Father: so did hee teach them to say, as it is written, Thou Lord art our Father and Redeemer, and thy Name is without beginning and euerlasting. GOD gaue them then grace to bee his children, as hee doth vs now. But now by the comming of our Sauiour Christ, wee haue receiued more abundantly the spirit of GOD in our hearts, whereby wee may conceiue a greater faith, and a surer trust then many of them had. But in effect they and wee bee all one: wee haue the same faith that they had in GOD, and they the same that wee haue. And Saint Paul so much extolleth their faith, because wee should no lesse, but rather more, giue our selues wholy vnto Christ, both in profession and liuing, now when Christ is come, then the old Fathers did before his comming. And by all the declaration of Saint Paul, it is euident, that the true, liuely, and Christian faith, is no dead, vaine, or vnfruitfull thing, *In Ioan. Tract. 45.* *1 Cor. 4.* *Esai. 43.*

but a thing of perfect vertue, of wonderfull operation or working, and strength, bringing foorth all good motions, and good workes.

All holy Scripture agreeably beareth witnesse, that a true liuely faith in Christ, doeth bring foorth good workes: and therefore euery man must examine and try himselfe diligently, to know whether hee haue the same true liuely faith in his heart vnfeignedly, or not, which hee shall know by the fruits thereof. Many that professed the Faith of Christ, were in this errour, that they thought they knew GOD, and beleeued in him, when in their life they declared the contrary: Which errour Saint
1 Iohn 2. Iohn in his first Epistle confuting, writeth in this wise, Hereby wee are certified that we know GOD, if wee obserue his commandements. Hee that sayth, hee knoweth GOD, and obserueth not his commandements, is a lyer, and the trueth is not in him. And againe hee sayth, Whoso-
1 Iohn 3. euer sinneth, doeth not see GOD, nor know him: let no man deceiue
1 Iohn. 3. you, welbeloued children. And moreouer hee sayeth, Hereby wee know that we be of the trueth, and so wee shall perswade our hearts, before him.
Iohn 3. For if our owne hearts reproue vs, GOD is aboue our hearts, and knoweth all things. Welbeloued, if our hearts reproue vs not, then haue wee confidence in GOD, and shall haue of him whatsoeuer wee aske, because wee keepe his Commandements, and doe those things that please him.
1 Iohn. 5. And yet further hee saith, Euery man that beleeueth that Iesus is Christ, is borne of GOD, and wee know that whosoeuer is borne of GOD, doeth not sinne: but hee that is begotten of GOD, purgeth himselfe, and the deuill doeth not touch him. And finally hee concludeth, and
1 Iohn 5. sheweth the cause why hee wrote this Epistle, saying, For this cause haue I thus written vnto you, that you may know that you haue euerlasting life, which doe beleeue in the Sonne of GOD. And in his iii. Epistle hee confirmeth the whole matter of Faith and workes, in few wordes, saying,
3 Iohn. Hee that doeth well, is of GOD, and hee that doeth euill, knoweth not GOD. And as S. Iohn saith, That as the liuely knowledge and Faith of GOD bringeth foorth good workes: so sayth hee likewise of hope and charitie, that they cannot stand with euill liuing. Of hope hee writeth thus,
1 Iohn 3. Wee know that when GOD shal appeare, wee shall bee like vnto him, for we shall see him, euen as hee is: and whosoeuer hath this hope in him, doeth purifie himselfe, like as GOD is pure. And of charitie hee sayth
1 Iohn. 2. these wordes, He that doeth keepe GOD's Word and commandement,
1 Iohn. 5. in him is truely the perfect loue of GOD. And againe hee sayth, This is the loue of GOD, that wee should keepe his commandements. And S. Iohn wrote not this, as a subtill saying, deuised of his owne fantasie, but as a most certaine and necessary trueth, taught vnto him by Christ himselfe, the eternall and infallible veritie, who in many places doth most clearely affirme, that faith, hope and charitie cannot consist or stand without good and godly workes. Of faith hee saith, Hee that beleeueth
1 Iohn 5. in the Sonne, hath euerlasting life: but he that beleeueth not in the Sonne, shall not see that life, but the wrath of GOD remaineth vpon
Iohn 3. him. And the same hee confirmeth with a double othe, saying, Verily,
Iohn 6. verily I say vnto you, Hee that beleeueth in mee, hath euerlasting life.

Now

Now forasmuch as hee that beleeueth in Christ, hath euerlasting life: it must needes consequently follow, that hee that hath this faith, must haue also good workes, and be studious to obserue Gods commandements obediently. For to them that haue euill workes, and lead their life in disobedience, and transgression or breaking of GODS commandements, without repentance, pertaineth not euerlasting life, but euerlasting death, as Christ himselfe saith, They that doe well, shall goe into life eternall, but they that doe euill, shall goe into euerlasting fire. And againe hee sayth, I am the first letter, and the last, the beginning and the ending: to him that is a-thirst, I will giue of the well of the water of life freely: hee that hath the victory, shall haue all things, and I will bee his GOD, and hee shall be my sonne: but they that bee fearefull, mistrusting GOD, and lacking faith, they that be cursed people, and murtherers, and fornicators and sorcerers, and all lyers, shall haue their portion in the Lake that burneth with fire and brimstone, which is the second death. And as Christ vndoubtedly affirmeth, that true faith bringeth forth good workes, so doeth hee say likewise of Charitie, Whosoeuer hath my commandements and keepeth them, that is hee that loueth mee. And after hee sayth, Hee that loueth me, will keepe my word, and hee that loueth mee not, keepeth not my words. And as the loue of GOD is tryed by good workes, so is the feare of GOD also, as the wise man saith, The dread of GOD putteth away sinne. And also he saith, He that feareth GOD, will doe good workes.

Matth 25.

Apoc. 21.

Charitie bringeth foorth good workes.

Iohn 14.

Eccles. 1.

Eccles. 15

The third part of the Sermon of Faith.

YOu haue heard in the second part of this Sermon, that no man should thinke that hee hath that liuely Faith which Scripture commandeth, when hee liueth not obediently to GODS Lawes, for all good workes spring out of that Faith: And also it hath beene declared vnto you by examples, that faith maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall heare what followeth. A man may soone deceiue himselfe, and thinke in his owne phantasie, that he by Faith knoweth GOD, loueth him, feareth him, and belongeth to him, when in very deede hee doeth nothing lesse. For the triall of all these things is a very godly and Christian life. Hee that feeleth his heart set to seeke Gods honour, and studieth to know the will and commandements of God, and to frame himselfe thereunto, and leadeth not his life after the desire of his owne flesh, to serue the deuill by sinne, but setteth his mind to serue GOD for his owne sake, and for his sake also to loue all his neighbours, whether they be friends or aduersaries, doing good to euery man (as opportunitie serueth) and willingly hurting no man: such a man may well reioice in GOD, perceiuing

by the trade of his life, that hee vnfeignedly hath the right knowledge of GOD, a liuely Faith, a stedfast hope, a true and vnfeigned loue, and feare of GOD. But hee that casteth away the yoke of GODS commandements from his necke, and giueth himselfe to liue without true Repentance, after his owne sensuall minde and pleasure, not regarding to know GODS Word, and much lesse to liue according thereunto: such a man clearely deceiueth himselfe, and seeth not his owne heart, if hee thinketh that hee eyther knoweth GOD, loueth him, feareth him, or trusteth in him. Some peraduenture fantasie in themselues, that they belong to GOD, although they liue in sinne, and so they come to the Church, and shew themselues as GODS deare children. But S. Iohn saith plainely, 1 Iohn 1. If wee say that wee haue any company with GOD, and walke in darkenesse, wee doe lie. Other doe vainely thinke that they know and loue GOD, although they passe not of the commandements. But S. Iohn saith clearely, He that saith, I know GOD, and keepeth not his commandements, 1 Iohn 2. hee is a lyer. Some falsely perswade themselues, that they loue GOD, when they hate their neighbours. But Saint Iohn saith manifestly, 1 Iohn 4. If any man say, I loue GOD, and yet hateth his brother, hee is 1 Iohn 2. a lyer. Hee that sayth that hee is in the light, and hateth his brother, hee is still in darkenesse. Hee that loueth his brother, dwelleth in the light, but he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth: For darkenesse hath blinded his eyes. And moreouer hee sayeth, Hereby wee manifestly know the Children of 1 Iohn 3. GOD from the Children of the deuill. Hee that doeth not righteously, is not the childe of GOD, nor hee that hateth his brother. Deceiue not your selues therefore, thinking that you haue faith in GOD, or that you loue GOD, or doe trust in him, or doe feare him, when you liue in sinne: for then your vngodly and sinfull life declareth the contrary, whatsoeuer you say or thinke. It pertaineth to a Christian man to haue this true Christian Faith, and to trie himselfe whether he hath it or no, and to know what belongeth to it, and how it doth worke in him. It is not the world that wee can trust to: the world and all that is therein, is but vanitie. It is GOD that must bee our defence, and protection against all temptation of wickednesse and sinne, errours, superstition, idolatrie, and all euill. If all the world were on our side, and GOD against vs, what could the world auaile vs? Therefore let vs set our whole Faith and trust in GOD, and neither the world, the deuill, nor all the power of them shall preuaile against vs. Let vs therefore (good Christian people) trye and examine our faith, what it is: let vs not flatter our selues, but looke vpon our works, & so iudge of our Faith what it is. Christ himselfe speaketh of this matter, & saith, The Tree is knowne by the fruit. Therefore Luke. 6. let vs doe good workes, and thereby declare our faith to bee the liuely Christian Faith. Let vs by such vertues as ought to spring out of Faith, 2 Peter 1. shew our election to be sure & stable, as S. Peter teacheth, Endeuour your selues to make your calling & election certaine by good works. And also he saith, Minister or declare in your faith vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlines,

in

in godlineſſe brotherly charity, in brotherly charity loue: ſo ſhall wee ſhew in deed that wee haue the very liuely Chriſtian faith, and may ſo both certifie our conſcience the better that wee bee in the right faith, and alſo by theſe meanes confirme other men. If theſe fruits doe not follow, we do but mocke with GOD, deceiue our ſelues, and alſo other men. Well may wee beare the name of Chriſtian men, but wee doe lacke the true faith that doeth belong thereunto: for true faith doeth euer bring forth good workes, as S. Iames ſaith: Shew mee thy faith by thy deeds. Thy deeds and workes muſt bee an open teſtimoniall of thy faith: otherwiſe thy faith (being without good workes) is but the Diuels faith, the faith of the wicked, a fantaſie of faith, and not a true Chriſtian faith. And like as the Diuels and euill people bee nothing the better for their counterfet faith, but it is vnto them the more cauſe of damnation: ſo they that be Chriſtians, and haue receiued knowledge of GOD and of Chriſts merits, and yet of a ſet purpoſe doe liue idly, without good workes, thinking the name of a naked faith to bee either ſufficient for them, or elſe ſetting their minds vpon vaine pleaſures of this world, doe liue in ſinne without repentance, not vttering the fruits that doe belong to ſuch an high profeſſion, vpon ſuch preſumptuous perſons, and wilfull ſinners, muſt needs remayne the great vengeance of GOD, and eternall puniſhment in hell, prepared for the vniuſt and wicked liuers. Therefore as you profeſſe the name of Chriſt (good Chriſtian people) let no ſuch phantaſie and imagination of faith at any time beguile you: but bee ſure of your faith, try it by your liuing, looke vpon the fruits that come of it, marke the increaſe of loue and charity by it towards GOD and your neighbour, and ſo ſhall you perceiue it to bee a true liuely faith. If you feele and perceiue ſuch a faith in you, reioyce in it: and be diligent to maintaine it, and keepe it ſtill in you, let it bee daily increaſing, and more and more by well working, and ſo ſhall you be ſure that you ſhall pleaſe GOD by this faith, and at the length (as other faithfull men haue done before) ſo ſhall you (when his will is) come to him, and receiue the end and finall reward of your faith (as S. Peter nameth it) the ſaluation of your ſoules: the which GOD grant vs, that hath promiſed the ſame vnto his faithfull, to whom be all honour and glory, world without end. Amen.

Iames 2.

1 Pet. 1.

A SERMON OF GOOD workes annexed vnto Faith.

IN the laſt Sermon was declared vnto you, what the liuely and true fayth of a Chriſtian man is, that it cauſeth not a man to bee idle, but to bee occupied in bringing forth good workes, as occaſion ſerueth.

No good works can bee done without fayth. *Iohn 15.*

Now by GODS grace ſhall be declared the ſecond thing that before was noted of fayth, that without it can no good worke be done, accepted and pleaſant vnto GOD. For as a branch cannot beare fruit of it ſelfe (ſayth our Sauiour Chriſt) except it abide in the Vine: ſo cannot you, except you abide in mee. I am the Vine, and you are the branches, hee that abideth in mee, and I in him, hee bringeth forth much fruit: for without mee, you can doe nothing. And S. Paul proueth that the Eunuch had fayth, becauſe hee pleaſed GOD. For without fayth (ſayth hee) it is not poſſible to pleaſe GOD. And againe to the Rom. he ſayth, Whatſoeuer worke is done without fayth, it is ſinne. Fayth giueth life to the ſoule, and they bee as much dead to GOD that lacke fayth, as they bee to the world, whoſe bodies lacke ſoules. Without fayth all that is done of vs, is but dead before GOD, although the worke ſeeme neuer ſo gay and glorious before man. Euen as the picture grauen or painted, is but a dead repreſentation of the thing it ſelfe, and is without life, or any manner of mouing: ſo bee the workes of all vnfaythfull perſons before GOD. They doe appeare to bee liuely workes, and indeede they bee but dead, not auayling to the euerlaſting life. They bee but ſhadows and ſhewes of liuely and good things, and not good and liuely things indeede. For true fayth doth giue life to the workes, and out of ſuch fayth come good workes, that bee very good workes indeed, and without fayth no worke is good before GOD, as ſaith S. Auguſtine. We muſt ſet no good workes before fayth, nor thinke that before faith a man may doe any good workes, for ſuch workes, although they ſeeme vnto men to bee prayſe-worthy, yet indeed they bee but vaine, and not allowed before GOD. They bee as the courſe of an Horſe that runneth out of the way, which taketh great labour, but to no purpoſe. Let no man therefore (ſayth he) reckon vpon his good workes before his fayth: Where as fayth was not, good workes were

Heb. 11.

Rom. 14.

In præfat. Pſalm. 31.

were not. The intent (ſayth hee) maketh the good workes, but fayth must guide and order the intent of man. And Chriſt ſayth, If thine eye bee naught, thy whole body is full of darkeneſſe. The eye doeth ſignifie the intent (ſayth S. Auguſtine,) wherewith a man doeth a thing. So that hee which doth not his good workes with a godly intent, and a true fayth, that worketh by loue, the whole body beſides (that is to ſay) all the whole number of his workes, is darke, and there is no light in them. For good deedes bee not meaſured by the facts themſelues, and ſo diſcerned from vices, but by the ends and intents for the which they were done. If a heathen man cloath the naked, feede the hungrie, and doe ſuch other like workes: yet becauſe hee doeth them not in fayth, for the honour and loue of GOD, they bee but dead, vaine, and fruitleſſe workes to him. Fayth is it that doeth commend the worke to GOD: for (as S. Auguſtine ſaith) whether thou wilt or no, that worke that commeth not of Faith, is naught: where the fayth of Chriſt is not the foundation, there is no good worke, what building ſoeuer wee make. There is one worke, in the which bee all good workes, that is, faith, which worketh by charity: if thou haue it, thou haſt the ground of all good workes. For the vertues of ſtrength, wiſedome, temperance, and iuſtice, bee all referred vnto this ſame Faith. Without this faith wee haue not them, but onely the names and ſhadowes of them (as Saint Auguſtine ſayth,) All the life of them that lacke the true Faith, is ſinne, and nothing is good, without him, that is the Authour of goodneſſe: where hee is not, there is but fained vertue, although it bee in the beſt workes. And S. Auguſtine, declaring this verſe of the Pſalme, The Turtle hath found a neſt where ſhe may keepe her yong Birds, ſaith, that Jewes, Hereticks, and Pagans doe good workes, they cloath the naked, feede the poore, and doe other good workes of mercy: but becauſe they bee not done in the true Faith, therefore the birds bee loſt. But if they remaine in Faith, then faith is the neſt and ſafegard of their birds, that is to ſay, ſafegard of their good workes, that the reward of them bee not vtterly loſt. And this matter (which Saint Auguſtine at large in many bookes diſputeth) Saint Ambroſe concludeth in few words, ſaying, Hee that by nature would withſtand vice, either by naturall will or reaſon, hee doeth in vaine garniſh the time of this life, and attaineth not the verie true vertues: for without the worſhipping of the true GOD, that which ſeemeth to bee vertue, is vice. And yet moſt plainely to this purpoſe writeth Saint Chryſoſtome in this wiſe, You ſhall finde many which haue not the true Faith, and bee not of the flocke of Chriſt, and yet (as it appeareth) they flouriſh in good workes of mercy: you ſhall finde them full of pitie, compaſſion, and giuen to iuſtice, and yet for all that they haue no fruit of their workes, becauſe the chiefe worke lacketh. For when the Jewes aſked of Chriſt what they ſhould doe to worke good workes: hee anſwered, This is the worke of GOD, to beleeue in him whom hee ſent: ſo that hee called Faith the worke of GOD. And aſſoone as a man hath Faith, anon hee ſhall flouriſh in good workes: for Faith of it ſelfe is full of good workes, and nothing is good without Faith. And for a ſimilitude, hee ſaith that they which gliſter and ſhine in good workes without

Matth. 6. in præfa. Pſal. 36.

De vocatione Gentium, lib. cap. 3.

In ſermone de fide, ſpe, & Spiritu ſancto.

Iohn 6.

without fayth in GOD, bee like dead men, which haue goodly and precious tombes, and yet it auayleth them nothing. Faith may not bee naked without good workes, for then it is no true Faith: and when it is adioyned to workes, yet it is aboue the workes. For as men that bee verie men indeed, first haue life, and after bee nourished: so must our faith in Christ goe before, and after bee nourished with good workes. And life may bee without nourishment, but nourishment cannot bee without life. A man must needes bee nourished by good workes, but first hee must haue Faith. Hee that doeth good deedes, yet without faith hee hath no life. I can shew a man that by faith without workes liued, and came to Heauen: but without Faith, neuer man had life. The theefe that was hanged, when Christ suffered, did beleeue onely, and the most mercifull GOD iustified him. And because no man shall say againe that hee lacked time to doe good workes, for else hee would haue done them: trueth it is, and I will not contend therein, but this I will surely affirme, that Faith onely saued him. If hee had liued, and not regarded Faith and the workes thereof, hee should haue lost his saluation againe. But this is the effect that I say, that Faith by it selfe saued him, but workes by themselues neuer iustified any man. Here yee haue heard the minde of Saint Chrysostome, whereby you may perceiue, that neither Faith is without workes (hauing opportunity thereto) nor workes can auaile to euerlasting life, without faith.

The second part of the Sermon of good workes.

What works they are that spring out of faith.

OF three things which were in the former Sermon especially noted of liuely Faith, two bee declared vnto you. The first was, that Faith is neuer idle, without good workes when occasion serueth. The second, that good workes, acceptable to GOD, cannot bee done without Faith. Now to goe forward to the third part, that is, What manner of workes they bee which spring out of true faith, and leade faithfull men vnto euerlasting life. This cannot bee knowne so well, as by our Sauiour Christ himselfe, who was asked of a certaine great man the same question, What workes shall I do (said a Prince) to come to euerlasting life? To whom Iesus answerd, If thou wilt come to euerlasting life, keepe the Commandements. But the Prince not satisfied herewith, asked farther, Which commandements? The Scribes and Phariles had made so many of their owne Lawes and traditions, to bring men to Heauen, besides GODS commandements, that this man was in doubt whether hee should come to Heauen by those Lawes & traditions, or by the Law of GOD, and therefore hee asked Christ which commandements hee meant. Whereunto Christ made him a plaine answere, rehearsing the commandements of GOD, saying, Thou shalt

Matth. 19.

not

not kill, Thou ſhalt not commit adultery, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Honour thy father and thy mother, and loue thy neighbour as thy ſelfe. By which words Chriſt declared that the lawes of GOD bee the very way that doeth leade to euerlaſting life, and not the traditions and lawes of men. So that this is to be taken for a moſt true leſſon taught by Chriſts owne mouth, that the workes of the Morall commandements of GOD, bee the very true workes of fayth, which lead to the bleſſed life to come. But the blindneſſe and malice of man, euen from the beginning, hath euer beene readie to fall from GODS Commandements. As Adam the firſt man, hauing but one commandement, that hee ſhould not eate of the fruit forbidden: notwithſtanding GODS Commandement, hee gaue credit vnto the woman, ſeduced by the ſubtill perſwaſion of the Serpent, and ſo followed his owne will, and left GODS commandement. And euer ſince that time all that came of him, haue beene ſo blinded through originall ſinne, that they haue beene euer readie to fall from GOD and his Law, and to inuent a new way vnto ſaluation by workes of their owne deuice: ſo much that almoſt all the world, forſaking the true honour of the onely eternall liuing GOD, wandred about their owne phantaſies, worſhipping ſome the Sunne, the Moone, the Starres, ſome Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not ſatisfied, worſhipped diuers kinds of beaſts, birds, fiſh, fowle, and ſerpents, euery country, towne, and houſe in manner being diuided, and ſetting vp images of ſuch things as they liked, and worſhipping the ſame. Such was the rudeneſſe of the people, after they fell to their owne phantaſies, and left the eternall liuing God and his Commandements, that they deuiſed innumerable Images and gods. In which errour and blindneſſe they did remaine, vntill ſuch time as Almighty God, pitying the blindneſſe of man, ſent his true Prophet Moſes into the world, to reproue and rebuke this extreme madneſſe, and to teach the people to know the onely liuing God and his true honour and worſhip. But the corrupt inclination of man was ſo much giuen to follow his owne phantaſie, and (as you would ſay) to fauour his owne bird, that hee brought vp himſelfe, that all the admonitions, exhortations, benefits, and threatenings of God, could not keepe him from ſuch his inuentions. For notwithſtanding all the benefits of God ſhewed vnto the people of Iſrael, yet when Moſes went vp into the mountaine to ſpeake with Almighty God, hee had tarried there but a few dayes, when the people began to inuent new gods. And as it came in their heads, they made a calfe of gold, & kneeled downe, and worſhipped it. And after that, they followed the Moabits, and worſhipped Beelphegor the Moabites god. Read the booke of Iudges, the booke of the Kings, & the Prophets, and there you ſhall finde how vnſtedfaſt the people were, how full of inuentions, and more ready to runne after their owne phantaſies, then GODS moſt holy Commandements. There ſhall you reade of Baal, Moloch, Chamos, Melchom, Baalpeor, Aſtaroth, Bel, the Dragon, Priapus, the brazen Serpent, the twelue ſignes, and many other, vnto

Matth. 19.

The workes that leade to heauen, bee works of Gods commandements.

Man from his firſt falling from Gods commandements, hath euer bin readie to doe the like, and doeth deuiſe works of his owne phantaſie to pleaſe God withall.

The deuiſes and idolatry of the Gentiles.

The deuiſes and idolatries of the Iſralites.

vnto whose images the people with great deuotion inuented Pilgrimages, precious decking and censing them, kneeling downe, and offering to them, thinking that an high merit before God, and to bee esteemed aboue the precepts and Commandements of God. And where, at that time God commanded no Sacrifice to bee made but in Jerusalem onely, they did cleane contrary, making Altars and Sacrifices euery where, in hills, in woods, and in houses, not regarding GODS Commandements, but esteeming their owne phantasies, and deuotions to bee better then they. And the errour hereof was so spred abroad, that not only the vnlearned people, but also the Priests, and teachers of the people, partly by glory and couetousnesse were corrupted, and partly by ignorance blindly deceiued with the same abominations. So much, that King Achab hauing but onely Helias a true teacher and Minister of God, there were eight hundred and fifty Priests, that perswaded him to honour Baal, and to doe sacrifice in the woods or groues. And so continued that horrible errour, vntill the three noble Kings, as Iehosaphat, Ezechias, and Iosias, Gods chosen Ministers, destroyed the same clearely, and brought againe the people from such their fayned inuentions, vnto the very Commandements of God: for the which thing their immortall reward and glory, doeth, and shall remaine with God for euer. And beside the foresayd inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects, and religions, called Pharises, Sadduces, and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance, and goodly glistering of the workes) but in very deed all tending to idolatry, superstition, and hypocrisie: their hearts within being full of malice, pride, couetousnesse, & all wickednesse. Against which sects, and their pretended holinesse, Christ cryed out more vehemently, then hee did against any other persons, saying, and often rehearsing these words, Woe bee to you Scribes and Pharises, yee hypocrites: for you make cleane the vessels without, but within yee bee full of rauine and filthinesse: thou blinde Pharise, and hypocrite, first make the inward part cleane. For notwithstanding all the goodly traditions and outward shewes of good workes, deuised of their owne imagination, whereby they appeared to the world most religious and holy of all men, yet Christ (who saw their hearts) knew, that they were inwardly in the sight of GOD, most vnholy, most abominable, and farthest from GOD of all men. Therefore sayd hee vnto them, Hypocrites, the Prophet Esay spake full truely of you, when hee sayd, This people honour me with their lips, but their heart is farre from me. They worship mee in vaine, that teach doctrines and commandements of men: for you leaue the commandements of God, to keepe your owne traditions.

Religions and sects among the Iewes.

Matth. 23.

Matth. 15. Esai. 29.

And though Christ sayd, They worship God in vaine, that teach doctrines and commandements of men: yet hee meant not thereby to ouerthrow all mens commandements, for hee himselfe was euer obedient to the Princes and their lawes, made for good order and gouernance of the people: but hee reproued the lawes and traditions made by the Scribes

Mans lawes must be obserued and kept, but not as Gods Lawes.

Scribes and Phariſes: which were not made onely for good order of the people, (as the Ciuill lawes were) but they were ſet vp ſo high, that they were made to bee right and pure worſhipping of GOD, as they had beene equall with GODS Lawes, or aboue them: for many of Gods Lawes could not be kept, but were faine to giue place vnto them. This arrogancy GOD deteſted, that man ſhould ſo aduance his lawes, to make them equall with GODS Lawes, wherein the true honouring and right worſhipping of GOD ſtandeth, and to make his Lawes for them to be left off. GOD hath appointed his Lawes, whereby his pleaſure is to bee honoured. His pleaſure is alſo, that all mens lawes, not being contrary vnto his Lawes, ſhall bee obeyed and kept, as good and neceſſary for euery Common-weale, but not as things wherein principally his honour reſteth: and all ciuill and mans lawes, eyther bee, or ſhould bee made, to bring men the better to keepe GODS Lawes, that conſequently, or followingly, GOD ſhould bee the better honoured by them. Howbeit, the Scribes and Phariſes were not content that their lawes ſhould bee no higher eſteemed then other poſitiue and Ciuill lawes, nor would not haue them called by the name of other Temporall lawes: but called them holy and godly traditions, and would haue them eſteemed not onely for a right and true worſhipping of GOD (as GODS Lawes bee in deede) but alſo for the moſt high honouring of GOD, to the which the commandements of GOD ſhould giue place. And for this cauſe did Chriſt ſo vehemently ſpeake againſt them, ſaying, Your traditions which men eſteeme ſo high, bee abomination before GOD. For commonly of ſuch traditions, followeth the tranſgreſſion or breaking of GODS Commandements, and a more deuotion in keeping of ſuch things, and a greater conſcience in breaking of them, then of the Commandements of GOD. As the Scribes and Phariſes ſo ſuperſtitiouſly, and ſcrupulouſly kept the Sabbath, that they were offended with Chriſt, becauſe hee healed ſicke men; and with his Apoſtles, becauſe they being ſore hungry, gathered the eares of corne to eate vpon that day, and becauſe his diſciples waſhed not their hands, ſo often as the traditions required: the Scribes and Phariſes quarrelled with Chriſt, ſaying, Why doe thy diſciples breake the traditions of the Seigniours? But Chriſt layd to their charge, that they, for to keepe their owne traditions, did teach men to breake the very Commandements of God. For they taught the people ſuch a deuotion, that they offered their goods into the treaſure houſe of the Temple, vnder the pretence of GODS honour, leauing their fathers and mothers (to whom they were chiefly bound) vnholpen, and ſo they brake the Commandements of God, to keepe their owne traditions. They eſteemed more an othe made by the gold or oblation in the Temple, then an othe made in the Name of God himſelfe, or of the Temple. They were more ſtudious to pay their tithes of ſmall things, then to doe the greater things commanded of God, as workes of mercy, or to doe iuſtice, or to deale ſincerely, vprightly, and faithfully with God and man. Theſe (ſaith Chriſt) ought to bee done, and the other not left vndone. And to bee ſhort, they were of ſo blind iudgement, that they

Holy traditions were eſteemed as Gods Lawes.

Holineſſe of mans deuice, is commonly occaſion that God is offended.

Matth. 12.

Matth. 15.

Matth. 23.

ſtumbled

stumble at a straw, and leape ouer a blocke. They would (as it were) nicely take a flye out of their cup, and drinke downe a whole Camell. And therefore Christ called them blind guides, warning his disciples from time to time to eschew their doctrine. For although they seemed to the world to bee most perfect men, both in liuing and teaching, yet was their life but hypocrisie, and their doctrine but sowre leauen, mingled with superstition, idolatry, and ouerthwart iudgement, setting vp the traditions and ordinances of man, in stead of Gods commandements.

The third part of the Sermon of good workes.

THat all men might rightly iudge of good workes, it hath beene declared in the second part of this Sermon, what kind of good workes they be that GOD would haue his people to walke in, namely, such as he hath commanded in his holy Scripture, and not such works as men haue studied out of their owne braine, of a blind zeale & deuotion, without the Word of God: And by mistaking the nature of good workes, man hath most highly displeased GOD, and hath gone from his will and commandements. So that thus you haue heard how much the world from the beginning vntill Christs time, was euer ready to fall from the commandements of GOD, and to seeke other meanes to honour and serue him, after a deuotion found out of their owne heads: and how they did set vp their owne traditions, as high or aboue GODS Commandements, which hath happened also in our times (the more it is to bee lamented) no lesse then it did among the Iewes, and that by the corruption, or at least by the negligence of them that chiefly ought to haue preserued the pure and heauenly doctrine left by Christ. What man hauing any iudgement or learning, ioyned with a true zeale vnto GOD, doeth not see, and lament, to haue entred into Christs religion such false doctrine, superstition, idolatry, hypocrisie, and other enormities and abuses, so as by little and little, through the sowre leauen thereof, the sweet bread of GODS holy Word hath beene much hinder ed and layed apart? Neuer had the Iewes in their most blindnesse, so many Pilgrimages vnto Images, nor vsed so much kneeling, kissing, and censing of them, as hath beene vsed in our time. Sects and fayned religions were neither the fourtieth part so many among the Iewes, nor more superstitiously and vngodly abused, then of late dayes they haue beene among vs. Which sects and religions, had so many hypocriticall and fayned works in their state of religion (as they arrogantly named it) that their lampes (as they sayd) ran alwaies ouer, able to satisfie, not onely for their owne sinnes, but also for all other their benefactors, brothers, and sisters of religion, as most vngodly and craftily they had perswaded the multitude of ignorant people; keeping in diuers places (as it were) marts or markets

Sects and religion amongst Christian men.

of

of merits, being full of their holy reliques, images, shrines, and works of ouerflowing abundance ready to bee sold. And all things which they had were called holy: holy cowles, holy girdles, holy pardons, beads, holy shooes, holy rules, and all full of holinesse. And what thing can bee more foolish, more superstitious, or vngodly, then that men, women, and children, should weare a Friers coat, to deliuer them from agues, or pestilence: or when they die, or when they bee buried, cause it to bee cast vpon them, in hope thereby to bee saued? Which superstition, although (thanks bee to GOD) it hath beene little vsed in this Realme, yet in diuers other Realmes, it hath beene, and yet it is vsed among many both learned and vnlearned. But to passe ouer the innumerable superstitiousnes that hath beene in strange apparrel, in silence, in Dormitory, in Cloyster, in Chapter, in choise of meates and drinkes, and in such like things, let vs consider what enormities & abuses haue beene in the three chiefe principall points, which they called the three essentials, or three chiefe foundations of religion, that is to say, Obedience, Chastity, and Wilfull pouerty.

First, vnder pretence or colour of obedience to their Father in religion (which obedience they made themselues) they were made free by their rule and Canons, from the obedience of their naturall father and mother, and from the obedience of Emperour and King, and all temporall power, whom of very duety by GODS Lawes they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honesty to passe ouer in silence, and let the world iudge of that which is well knowne, then with vnchaste words, by expressing of their vnchaste life, to offend chaste and godly eares. And as for their wilfull pouerty, it was such, that when in possessions, iewels, plate, and riches, they were equall or aboue merchants, gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall terme, Proprium in commune, that is to say, Proper in common, they mocked the world, perswading, that notwithstanding all their possession, and riches, yet they kept their vow, and were in wilfull pouerty. But for all their riches, they might neuer helpe father nor mother, nor other that were indeede very needy and poore, without the licence of their father Abbot, Prior, or Warden, and yet they might take of euery man, but they might not giue ought to any man, no not to them whom the Lawes of GOD bound them to helpe. And so through their additions and rules, the Lawes of GOD could beare no rule with them. And therefore of them might bee most truely said, that which Christ spake vnto the Pharises, You breake the Commandements of GOD by your traditions: you honour GOD with your lips, but your hearts bee farre from him. And the longer prayers they vsed by day and by night, vnder pretence or colour of such holinesse, to get the fauour of widdowes, and other simple folkes, that they might sing Trentalles and seruice for their husbands and friends, and admit or receiue them into their prayers: the more truely is verified of them the saying of Christ, Woe bee vnto you Scribes and Pharises, hypocrites, for you deuoure widowes houses, vnder colour of long prayers, therefore your damnation shall bee the

The three chiefe vowes of religion.

Matth. 15.

Matth. 23.

greater. Woe bee to you Scribes and Phariſes, hypocrites, for you gee about by ſea and by land to make mo Nouices, and new brethren, and when they bee let in, or receiued of your ſect, you make them the children of hell, worſe then your ſelues bee. Honour bee to GOD, who did put light in the heart of his faithfull and true Miniſter, of moſt famous memory King Henry the eight, and gaue him the knowledge of his Word, and an earneſt affection to ſeeke his glory, and to put away all ſuch ſuperſtitions, and Phariſaicall ſects by Antichriſt inuented, and ſet vp againe the true Word of GOD, and glory of his moſt bleſſed Name, as hee gaue the like ſpirit vnto the moſt noble and famous Princes, Ioſaphat, Ioſias, and Ezechias. GOD grant all vs the Kings Highneſſe faithfull and true Subiects, to feede of the ſweet and ſauoury bread of GODS owne Word, and (as Chriſt commanded) to eſchew all our Phariſaicall and Papiſticall leauen of mans fayned religion. Which, although it were before GOD moſt abominable, and contrary to Gods Commandements, and Chriſts pure Religion, yet it was prayſed to bee a moſt godly life, and higheſt ſtate of perfection, as though a man might bee more godly, and more perfect by keeping the rules, traditions, and profeſſions of men, then by keeping the holy Commandements of GOD. And briefly to paſſe ouer the vngodly and counterfait religion, let vs rehearſe ſome other kinds of Papiſticall ſuperſtitions and abuſes, as of Beads, of Lady Plalters, and Rolaries, of fifteene Oes, of Saint Bernards verſes, of Saint Agathes letters, of Purgatory, of Maſſes ſatisfactory, of Stations, and Jubilees, of fayned Reliques, of hallowed Beades, Belles, Bread, Water, Plalmes, Candles, Fire, and ſuch other: of ſuperſtitious faſtings, of fraternities or brotherheads, of pardons, with ſuch like merchandiſe, which were ſo eſteemed and abuſed to the great preiudice of Gods glory and Commandements, that they were made moſt high and moſt holy things, whereby to attaine to the euerlaſting life, or remiſſion of ſinne: yea alſo vaine inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees, and councels of Rome, were in ſuch wiſe aduanced, that nothing was thought comparable in authority, wiſedome, learning, and godlineſſe, vnto them. So that the lawes of Rome, (as they ſaid) were to bee receiued of all men, as the foure Euangeliſts, to the which all lawes of Princes muſt giue place. And the Lawes of GOD alſo partly were left off, and leſſe eſteemed, that the ſaid lawes, decrees and councels, with their traditions and ceremonies, might bee more duely kept, and had in greater reuerence. Thus was the people through ignorance ſo blinded with the godly ſhew and appearance of thoſe things, that they thought the keeping of them to bee a more holineſſe, a more perfect ſeruice and honouring of GOD, and more pleaſing to God, then the keeping of Gods Commandements. Such hath beene the corrupt inclination of man, euer ſuperſtitiouſly giuen to make new honouring of GOD of his owne head, and then to haue more affection and deuotion to keepe that, then to ſearch out Gods holy Commandements, and to keepe them. And furthermore, to take GODS Commandements for mens commandements, and mens commandements for Gods Commandements, yea, and for the higheſt and

Other deuices and ſuperſtitions.

Decrees and decretals.

moſt

most perfect and holy of all GODS Commandements. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirme the trueth, to separate or seuer GODS Commandement from the commandements of men. Whereupon did grow much errour, superstition, idolatry, vaine religion, ouerthwart iudgement, great contention, with all vngodly liuing.

Wherefore, as you haue any zeale to the right and pure honouring of GOD, as you haue any regard to your owne soules, and to the life that is to come, which is both without paine, and without end, apply your selues chiefly aboue all things, to reade and heare GODS Word, marke diligently therein what his will is you shall doe, and with all your endeauour apply your selues to follow the same. First you must haue an assured faith in GOD, and giue your selues wholy vnto him, loue him in prosperity and aduersity, and dread to offend him euermore. Then for his sake loue all men, friends and foes, because they bee his creation and image, and redeemed by Christ, as yee are. Cast in your minds, how you may doe good vnto all men, vnto your power, and hurt no man. Obey all your superiours, and gouernours, serue your Masters faythfully and diligently, as well in their absence, as in their presence, not for dread of punishment onely, but for conscience sake, knowing that you are bound so to doe by GODS Commandements. Disobey not your Fathers and Mothers, but honour them, helpe them, and please them to your power. Oppresse not, kill not, beate not, neither slaunder, nor hate any man: but loue all men, speake well of all men, helpe and succour euery man, as you may, yea, euen your enemies that hate you, that speake euill of you, and that doe hurt you. Take no mans goods, nor couet your neighbours goods wrongfully, but content your selues with that which yee get truely, and also bestow your owne goods charitably, as neede and case requireth. Flee all idolatry, witchcraft, and periury, commit no manner of adultery, fornication, or other vnchastnesse, in will nor in deed, with any other mans wife, widdow, or mayde, or otherwise. And trauayling continually, (during this life) thus in keeping the commandements of GOD (wherein standeth the pure, principall, and right honour of GOD, and which wrought in fayth, GOD hath ordeined to bee the right trade and pathway vnto heauen) you shall not faile, as Christ hath promised, to come to that blessed and euerlasting life, where you shall liue in glory and ioy with GOD for euer: to whom bee praise, honour and Empery, for euer and euer. Amen.

An exhortation to the keeping of Gods commandements.

A briefe rehearsall of Gods commandements.

A SERMON OF CHRI-
ſtian loue and charity.

OF all things that bee good to bee taught vnto Chriſtian people, there is nothing more neceſſary to be ſpoken of, and dayly called vpon, then charity: aſwell for that all manner of workes of righteouſnes be contained in it, as alſo that the decay thereof is the ruine or fall of the world, the baniſhment of vertue, & the cauſe of all vice. And for ſo much as almoſt euery man maketh and frameth to himſelfe charity after his owne appetite, & how deteſtable ſoeuer his life bee, both vnto GOD and man, yet hee perſwadeth himſelfe ſtill that he hath charity: therefore you ſhall heare now a true and plaine deſcription or ſetting forth of charity, not of mens imagination, but of the very words and example of our Sauiour Jeſus Chriſt. In which deſcription or ſeting forth, euery man (as it were in a glaſſe) may conſider himſelfe, and ſee plainely without errour, whether hee bee in the true charity, or not.

What charity is.

Charity is, to loue GOD with all our heart, all our ſoule, and all our powers and ſtrength. With all our heart: That is to ſay, that our heart, minde, and ſtudy bee ſet to beleeue his Word, to truſt in him, and to

The loue of God.

loue him aboue all other things that wee loue beſt in heauen or in earth. With all our life: that is to ſay, that our chiefe ioy and delight be ſet vpon him and his honour, and our whole life giuen vnto the ſeruice of him aboue all things, with him to liue and die, and to forſake all other things,

Mat.10.

rather then him. For hee that loueth his father or mother, ſonne or daughter, houſe, or land, more then mee (ſaith Chriſt) is not worthy to haue mee. With all our power, that is to ſay, that with our hands and feete, with our eyes and eares, our mouthes and tongues, and with all our parts and powers, both of body and ſoule, wee ſhould bee giuen to the keeping and fulfilling of his commandements. This is the firſt and princi-

The loue of thy neighbour.

pall part of charity, but it is not the whole: for charity is alſo to loue euery man, good and euill, friend and foe, and whatſoeuer cauſe bee giuen to the contrary, yet neuertheleſſe to beare good will and heart vnto euery

man,

man, to vſe our ſelues well vnto them, aſwell in wordes and countenances, as in all our outward actes and deeds: for ſo Chriſt himſelfe taught, and ſo alſo hee performed indeede. Of the loue of GOD hee taught in this wiſe vnto a Doctor of the Law, that aſked him which was the great and chiefe Commandement in the Law. Loue thy Lord GOD, (ſayd Chriſt) with all thy heart, with all thy ſoule, and with all thy minde: Mat. 22.
And of the loue, that wee ought to haue among our ſelues each to other, hee teacheth vs thus: You haue heard it taught in times paſt, Thou ſhalt Mat. 5.
loue thy friend, and hate thy foe: But I tell you, Loue your enemies, Mat. 5.
ſpeake well of them that defame and ſpeake euill of you, doe well to them that hate you, pray for them that vexe and perſecute you, that you may bee the children of your father that is in heauen. For hee maketh his Sunne to riſe both vpon the euill and good, and ſendeth raine to the iuſt and vniuſt. For if you loue them that loue you, what reward ſhall you haue? Doe not the Publicanes likewiſe? And if you ſpeake well onely of them that bee your brethren and deare beloued friends, what great matter is that? Doe not the Heathen the ſame alſo? Theſe bee the very words of our Sauiour Chriſt himſelfe, touching the loue of our neighbour. And forаſmuch as the Phariſes (with their moſt peſtilent traditions, and falſe interpretations, and gloſſes) had corrupted, and almoſt clearely ſtopped vp this pure Well of GODS liuely Word, teaching that this loue and charity pertained onely to a mans friends, and that it was ſufficient for a man to loue them which doe loue him, and hate his foes: therefore Chriſt opened this Well againe, purged it and ſcowred it, by giuing vnto his godly law of charity, a true and cleare interpretation, which is this: that wee ought to loue euery man, both friend and foe, adding thereto what commodity wee ſhall haue thereby, and what incommodity by doing the contrary. What thing can wee wiſh ſo good for vs, as the eternall heauenly Father, to reckon, and take vs for his children? And this ſhall we be ſure of (ſayth Chriſt) if we loue euery man without exception. And if we doe otherwiſe (ſaith hee) wee be no better then the Phariſes, Publicanes, and Heathen, and ſhall haue our reward with them, that is, to bee ſhut out from the number of GODS choſen children, and from his euerlaſting inheritance in heauen.

Thus of true charity, Chriſt taught that euery man is bound to loue GOD aboue all things, and to loue euery man, friend and foe. And this likewiſe hee did vſe himſelfe, exhorting his aduerſaries, rebuking the faults of his aduerſaries, and when hee could not amend them, yet hee prayed for them. Firſt hee loued GOD his Father aboue all things, ſo much that hee ſought not his owne glory and will, but the glory and will of his Father. I ſeeke not (ſayd hee) mine owne will, Iohn 6.
but the will of him that ſent mee. Nor hee refuſed not to die, to ſatiſfie his Fathers will, ſaying, If it may bee, let this cuppe of death paſſe Mat. 26.
from mee: if not, thy will bee done, and not mine. Hee loued not onely his friends, but alſo his enemies, which (in their hearts) bare exceeding great hatred againſt him, and with their tongues ſpake all euill of him, and in their acts and deeds purſued him with all their might and

power, euen vnto death, yet, all this notwithstanding, hee withdrew not his fauour from them, but still loued them, preached vnto them of loue, rebuked their false doctrine, their wicked liuing, and did good vnto them, patiently taking whatsoeuer they spake or did against him. When they gaue him euill words, hee gaue none euill againe. When they did strike him, hee did not smite him againe: and when hee suffred death, hee did not slay them, nor threaten them, but prayed for them, and did put all things to his Fathers will. And as a sheepe that is led vnto the shambles to bee slaine, and as a lambe that is shorne of his fleece, maketh no noyse nor resistance, euen so he went to his death, without any repugnance, or opening of his mouth to say any euill. Thus haue I set foorth vnto you what Charity is, as well by the doctrine, as by the examples of Christ himselfe, whereby also euery man may without errour know himselfe, what state and condition hee standeth in, whether hee bee in charity, (and so the child of the Father in heauen) or not. For although almost euery man perswadeth himselfe to bee in charity, yet let him examine none other man, but his owne heart, his life and conuersation, and hee shall not bee deceiued, but truely discerne and iudge whether hee bee in perfect charity or not. For hee that followeth not his owne appetite and will, but giueth himselfe earnestly to GOD, to doe all his will and commandements, hee may bee sure that hee loueth GOD aboue all things, and else surely hee loueth him not, whatsoeuer hee pretend: as Christ sayd, If yee loue mee, keepe my Commandements. For hee that knoweth my Commandements, and keepeth them, hee it is (sayth Christ) that loueth mee. And againe hee sayth, Hee that loueth me, will keepe my Word, and my Father will loue him, and wee will both come to him, and dwell with him: and hee that loueth mee not, will not keepe my Word. And likewise hee that beareth a good heart and minde, and vseth well his tongue and deeds vnto euery man, friend and foe, hee may know thereby that he hath charity. And when he is sure that Almighty God taketh him for his deare beloued Sonne, as S. Iohn sayth, Heereby manifestly are knowne the children of GOD, from the children of the Diuell: for whosoeuer doth not loue his brother, belongeth not vnto GOD.

Iohn 14.

1 Iohn 3.

The

The ſecond part of the Sermon of Charitie.

YOu haue heard a plaine and a fruitfull ſetting foorth of charity, and how profitable and neceſſary a thing charitie is: how charitie ſtretcheth it ſelfe both to GOD and man, friend and foe, and that by the Doctrine and example of Chriſt: and alſo who may certifie himſelfe whether he bee in perfect charity, or not. Now as concerning the ſame matter, it followeth. The peruerſe nature of man, corrupt with ſinne, and deſtitute of GODS Word and grace, thinketh it againſt all reaſon, that a man ſhould loue his enemie, and hath many perſwaſions which bring him to the contrary. Againſt all which reaſons, wee ought al well to ſet the teaching, as the liuing of our Sauiour Chriſt, who louing vs (when wee were his enemies) doeth teach vs to loue our enemies. Hee did patiently take for vs many reproches, ſuffered beating, and moſt cruell death. Therefore wee bee no members of him, if wee will not follow him. Chriſt (ſaith S. Peter) ſuffered for vs, leauing an example that we ſhould follow him. 1. Pet. 2.

Againſt carnall men that will not forgiue their enemies.

Furthermore, wee muſt conſider, that to loue our friends, is no more but that which theeues, adulterers, homicides, and all wicked perſons doe: in ſo much that Iewes, Turkes, Infidels, and all bruite beaſts doe loue them that bee their friends, of whom they haue their liuing, or any other benefits. But to loue enemies, is the proper condition of them that bee the children of GOD, the diſciples and followers of Chriſt. Notwithſtanding, mans froward and corrupt nature weigheth ouer deepely many times, the offence and diſpleaſure done vnto him by enemies, and thinketh it a burden intolerable, to bee bound to loue them that hate him. But the burden ſhould bee eaſie ynough, if (on the other ſide) euery man would conſider, what diſpleaſure hee hath done to his enemie againe, and what pleaſure hee hath receiued of his enemie. And if wee finde no equall or euen recompence, neither in receiuing pleaſures of our enemies, nor in requiting diſpleaſures vnto him againe: then let vs ponder the diſpleaſures which we haue done vnto Almighty GOD, how often and how grieuouſly wee haue offended him, whereof if wee will haue of GOD forgiueneſſe, there is none other remedy, but to forgiue the offences done vnto vs, which bee very ſmall, in compariſon of our offences done againſt GOD. As if wee conſider that hee which hath offended vs, deſerueth not to bee forgiuen of vs, let vs conſider againe, that we much leſſe deſerue to bee forgiuen of GOD. And although our enemie deſerue not to be forgiuen for his owne ſake, yet we ought to forgiue him for GODS loue, conſidering how great and many benefits we haue receiued of him, without our deſerts, and that Chriſt hath deſerued of vs, that for his ſake wee ſhould forgiue them their treſpaſſes committed againſt

A question. gainſt vs. But heere may riſe a neceſſary queſtion to bee diſſolued. If charitie require to thinke, ſpeake, and doe well vnto euery man, both good and euill: how can Magiſtrates execute iuſtice vpon malefactors or euill doers with charitie? How can they caſt euill men in priſon, take away their goods, and ſometimes their liues, according to Lawes, if charitie will not ſuffer them ſo to doe? Hereunto is a plaine and a briefe anſwer, that plagues and punishments bee not euill of themſelues, if they bee well taken of the harmeleſſe. And to an euill man they are both good and neceſſarie, and may bee executed according to charity, and with charitie ſhould be executed. For declaration whereof, you ſhall vnderſtand that charitie hath two offices, the one contrary to the other, and yet both neceſſary to bee vſed vpon men of contrary ſort and diſpoſition. The one office of charity is, to cheriſh good and harmeleſſe men, not to oppreſſe them with falſe acculations, but to encourage them with rewards to doe well, and to continue in well doing, defending them with the ſword from their aduerſaries: as the office of Biſhops and Paſtours is, to praiſe good men for well doing, that they may continue therein, and to rebuke and correct by the Word of GOD, the offences and crimes of all euill diſpoſed perſons. The other office of charity is, to rebuke, correct, and puniſh vice, without regard of perſons, and is to be vſed againſt them onely that be euill men, and malefactours or euill doers. And that it is alwell the office of charitie to rebuke, puniſh, and correct them that bee euill, as it is to cheriſh and reward them that bee good and harmeleſſe.

Answer.

Charity hath two offices.

Rom. 13. S. Paul declareth (writing to the Romanes) ſaying, That the high powers are ordained of GOD, not to be dreadfull to them that doe well, but vnto malefactors, to draw the ſword to take vengeance of him that committeth the ſinne. And Saint Paul biddeth Timothy ſtoutly and earneſtly to rebuke ſinne by the Word of GOD. So that both offices ſhould be diligently executed, to fight againſt the kingdome of the Deuill, the Preacher with the Word, and the Gouernours with the ſword. Elſe they neither loue GOD, nor them whom they gouerne, if (for lacke of correction) they wilfully ſuffer GOD to be offended, and them whom they gouerne, to periſh. For as euery louing father correcteth his naturall ſonne when he doeth amiſſe, or elſe hee loueth him not: ſo all gouernours of Realmes, Countreys, Townes, and Houſes, ſhould louingly correct them which bee offendours vnder their gouernance, and cheriſh them which liue innocently, if they haue any reſpect either vnto GOD and their office, or loue vnto them of whom they haue gouernance. And ſuch rebukes and puniſhments of them that offend, muſt be done in due time, leſt by delay, the offenders fall headlong, into all manner of miſchiefe, and not onely be euill themſelues, but alſo doe hurt vnto many men, drawing other by their euill example, to ſinne and outrage after them. As one theefe may both robbe many men, and alſo make many theeues: and one ſeditious perſon may allure many, and annoy a whole Towne or Countrie. And ſuch euill perſons that be ſo great offenders to GOD, and the Common weale, charitie requireth to be cut from the body of the Common weale, leſt they corrupt other good and honeſt perſons: like as a good Surgion

cutteth

cutteth away a rotten and feſtered member, for loue hee hath to the whole body, leſt it infect other members adioyning vnto it. Thus it is declared vnto you what true charitie or Chriſtian loue is, ſo plainely, that no man need to be deceiued. Which loue, whoſoeuer keepeth, not onely towards GOD (whom hee is bound to loue aboue all things) but alſo toward his neighbour, as well friend as foe, it ſhall ſurely keepe him frō all offence of GOD, and iuſt offence of man. Therefore beare well away this one ſhort leſſon, that by true Chriſtian charitie, GOD ought to be loued, good, and euill, friend, and foe, and to all ſuch, we ought (as we may) to doe good: thoſe that be good, of loue to encourage and cheriſh, becauſe they be good: and thoſe that be euill, of loue to procure and ſeeke their correction and due puniſhment, that they may thereby either be brought to goodneſſe, or at the leaſt that GOD and the Common-wealth may bee leſſe hurt and offended. And if wee thus direct our life, by Chriſtian loue and charitie, then Chriſt doeth promiſe and aſſure vs that he loueth vs, that we be the children of our Heauenly Father, reconciled to his fauour, very members of Chriſt, and that after this ſhort time of this preſent and mortall life, we ſhall haue with him euerlaſting life in his euerlaſting kingdome of Heauen. Therefore to him with the Father and the Holy Ghoſt, be all honour and glory, now and for euer. Amen.

A SERMON AGAINST *Swearing and Periury.*

ALmighty GOD, to the intent his moſt Holy Name ſhould be had in honour, and euermore be magnified of the people, commandeth that no man ſhould take his Name vainely in his mouth, threatning puniſhment vnto him that vnreuerently abuſeth it by ſwearing, forſwearing, and blaſphemie. To the intent therefore that this commandement may be the better knowne and kept, it ſhall bee declared vnto you, both how it is lawful for Chriſtian people to ſweare, and alſo what peril and danger it is, vainely to ſweare, or to be forſworne. Firſt, when Iudges require othes of the people for declaration or opening of the trueth, or for execution of iuſtice, this manner of ſwearing is lawfull. Alſo, when men make faithfull promiſes with calling to witneſſe of the Name of GOD, to keepe couenants, honeſt promiſes,

How and in what cauſes it is lawfull to ſweare.

miles, statutes, Lawes and good customes, as Christian Princes doe in their conclusions of peace, for conseruation of Common-wealths, and priuate persons promise their fidelitie in Matrimony, or one to another in honestie and true friendship: and all men when they doe sweare to keepe common lawes, and locall statutes, and good customes, for due order to bee had and continued among men, when Subiects doe sweare to bee true and faithfull to their King and Soueraigne Lord, and when Iudges, Magistrates, and Officers sweare truely to execute their Office, and when a man would affirme the truth to the setting forth of GODS glorie (for the saluation of the people) in open preaching of the Gospell, or in giuing of good counsell priuately for their soules health: all these maner of swearing, for causes necessary and honest, be lawfull. But when men doe sweare of custome, in reasoning, buying and selling, or other daily communications (as many bee common and great swearers) such kind of swearing is vngodly, vnlawfull, and forbidden by the commandement of GOD. For such swearing is nothing els, but taking of GODS holy name in vaine. And heere is to be noted, that lawfull swearing is not forbidden, but commanded by Almighty GOD. For we haue examples of Christ, and godly men, in holy Scripture, that did sweare themselues, and required othes of others likewise. And GODS Commandement is, (Thou shalt dread thy Lord GOD, and shalt sweare by his Name. And Almighty GOD by his Prophet Dauid sayth, All men shall be praised that sweare by him.

Deut. 6. Psalm. 63.

(Thus did our Sauiour Christ sweare diuers times, saying, Uerily, verily. And S. Paul sweareth thus, I call GOD to witnesse. And Abraham (waxing old) required an oath of his seruant, that hee should procure a wife for his sonne Isahac, which should come of his owne kindred: and the seruant did sweare that hee would performe his masters will. Abraham also being required, did sweare vnto Abimelech the King of Geraris, that hee should not hurt him, nor his posterity, and likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to bee and continue a faithfull friend to Ionathan, and Ionathan did sweare to become a faithfull friend vnto Dauid.

Iohn 3. 2 Cor. 1. Genesis 24. Genesis 21.

Also God once commanded, that if a thing were laide to pledge to any man, or left with him to keepe, if the same thing were stollen, or lost, that the keeper thereof should bee sworne before Iudges, that hee did not conueigh it away, nor vsed any deceit in causing the same to be conueied away, by his consent or knowledge. And Saint Paul sayth, that in all matters of controuersie betweene two persons, whereas one sayth, Yea, and the other, Nay, so as no due proofe can bee had of the truth, the end of euery such controuersie must bee an oath ministred by a Iudge. And moreouer GOD by the Prophet Ieremy sayth, Thou shalt sweare, The Lord liueth, in trueth, in iudgement, in righteousnesse. So that whosoeuer sweareth when he is required of a Iudge, let him be sure in his conscience that his oath hath three conditions, and hee shall neuer need to bee afrayd of periury.

Heb. 6. Ieram. 4.

First, hee that sweareth, may sweare truly, that is, hee must (setting a-

part

part all fauour and affection to the parties) haue the trueth onely before his eyes, and for loue thereof, say and speake that which hee knoweth to be trueth, and no further. The second is, hee that taketh an oath, must doe it with iudgement, not rashly and vnaduisedly, but soberly, considering what an oath is. The third is, hee that Sweareth, must sweare in righteousnesse: that is, for the very zeale and loue which he beareth to the defence of innocencie, to the maintenance of the trueth, and of the righteousnes of the matter or cause: all profit, displeasure, all loue and fauour vnto the person for friendship or kindred layd apart. Thus an oath (if it haue with it these three conditions) is a part of GODS Glory, which wee are bound by his commandements to giue vnto him. For hee willeth that wee shall sweare onely by his name, not that hee hath pleasure in oathes, but like as hee commanded the Iewes to offer sacrifices vnto him, not for any delight that hee had in them, but to keepe the Iewes from committing of idolatrie: so hee commanding vs to sweare by his holy name, doeth not teach vs that hee delighteth in swearing, but hee thereby forbiddeth all men to giue his glory to any creature in Heauen, Earth, or water. Hitherto you see, that oathes Lawfull are commanded of GOD, vsed of Patriarches and Prophets, of Christ himselfe, and of his Apostle Paul. Therefore Christian people must vnder lawfull oathes, both godly and necessary. For by lawfull promise and couenants confirmed by oathes, Princes and their Countries are confirmed in common tranquillity and peace. By holy promises with calling the Name of GOD to witnesse, we bee made liuely members of Christ, when wee professe his Religion receiuing the Sacrament of Baptisme. By like Holy promise the Sacrament of Matrimonie knitteth Man and Wife in perpetuall loue, that they desire not to bee separated for any displeasure or aduersity that shall after happen. By lawfull oathes, which Kings, Princes, Iudges and Magistrates doe sweare, common lawes are kept inuiolate, Iustice is indifferently ministred, harmelesse persons, fatherlesse children, widdowes, and poore men, are defended from murderers, oppressours, and Theeues, that they suffer no wrong, nor take any harme. By Lawfull oathes, mutuall society, amity, and good order is kept continually in all Comminalties, as Boroughs, Cities, Townes, and Villages. And by lawfull oathes, malefactors are searched out, wrong doers are punished, and they which sustaine wrong, are restored to their right. Therefore lawfull swearing can not bee euill, which bringeth vnto vs so many godly, good, and necessary commodities. Wherefore when Christ so earnestly forbad swearing, it may not be vnderstood, as though hee did forbid all maner of oathes: but hee forbiddeth all vaine swearing and forswearing both by GOD, and by his creatures, as the common vse of swearing in buying, selling, and in our dayly communication, to the intent euery Christian mans word should bee as well regarded in such matters, as if he should confirme his Communication with an oath. For euery Christian mans word (sayth S. Hierome) should bee so true, that it should bee regarded as an oath. And Chrysostome witnessing the same, sayth, It is not conuenient to sweare: for what needeth vs to sweare, when it is not lawfull

What condition on oath ought to haue.

The second.

The third.

Why wee bee willed in Scripture to sweare by the Name of God.

Esai. 45.

Commodities had by lawfull othe made and obserued.

Vaine swearing is forbidden.

An obiection. lawfull for one of vs to make a lie vnto another? Peraduenture some will say, I am compelled to sweare, for else men that doe commune with me, or do buy and sell with mee, will not beleeue mee. An answere To this answereth S. Chrysostome, that he that thus sayth, sheweth himselfe to be an vniust and a deceitfull person. For if he were a trustie man, and his deedes taken to agree with his words, hee should not need to sweare at all. For hee that vseth trueth and plainenesse in his bargayning and communication, he shall haue no need by such vaine swearing, to bring himselfe in credence with his neighbours, nor his neighbours will not mistrust his sayings. And if his credence be so much lost indeed, that hee thinketh no man will beleeue him without he sweare, then hee may well thinke his credence is cleane gone. For true it is (as Theophylactus writeth) that no man is lesse trusted, then he that vseth much to sweare. And Almighty GOD by the Wise man sayth, That man which sweareth much, shall Eccl. 23. bee full of sinne, and the scourge of GOD shall not depart from his house.

But heere some men will say, for excusing of their many oathes in their Another obiection. daily talke: Why should I not sweare, when I sweare truely? An answer. To such men it may be sayd, That though they sweare truly, yet in swearing often vnaduisedly, for trifles, without necessity, and when they should not sweare, they be not without fault, but doe take GODS most holy Name in vaine. Much more vngodly and vnwise men are they, that abuse GODS most Holy Name, not onely in buying and selling of small things daily in all places, but also in eating, drinking, playing, communing and reasoning. As if none of these things might be done, except in doing of them, the most Holy Name of GOD bee commonly vsed and abused, vainely and vnreuerently talked of, sworne by, and forsworne, to the breaking of GODS commandement, and procurement of his indignation.

The second part of the Sermon of *Swearing*.

YOu haue beene taught in the first part of this Sermon against swearing and periurie, what great danger it is to vse the Name of GOD in vaine. And that all kinde of swearing is not vnlawfull, neither against GODS commandement, and that there bee three things required in a lawfull oath. First, that it bee made for the maintenance of the trueth. Secondly, that it bee made with iudgement, not rashly and vnaduisedly. Thirdly, for the zeale and loue of Iustice. Ye heard also what commodities come of lawfull oathes, and what danger commeth of rash and vnlawfull oathes. Now as concerning the rest of the same matter, you shall vnderstand, that as well they vse the Name of GOD in vaine, that by an oath make vnlawfull promi-

ses

les of good and honeſt things, and performe them not: as they which doe promiſe euill and vnlawfull things, and doe performe the ſame. Of ſuch men that regard not their godly promiſes bound by an oath, but wittingly and wilfully breake them, wee doe reade in holy Scripture two notable puniſhments. Firſt, Ioſua and the people of Iſrael made a league and faithfull promiſe of perpetuall amity and friendſhip with the Gabaonites: notwithſtanding afterward in the dayes of wicked Saul, many of theſe Gabaonites were murdered, contrary to the layd faithfull promiſe made. Wherewith Almighty GOD was ſore diſpleaſed, that hee ſent an vniuerſall hunger vpon the whole country, which continued by the ſpace of three yeeres. And GOD would not withdraw his puniſhment, vntill the layd offence was reuenged by the death of ſeuen ſonnes, or next kinſmen of King Saul. And whereas Zedekias King of Hieruſalem, had promiſed fidelity to the King of Chaldea, afterward when Zedekias contrary to his oath and allegiance, did rebell againſt King Nabuchodonoſor: this heathen King by Gods permiſſion and ſufferance, inuading the land of Iury, and beſieging the City of Hieruſalem, compelled the layd King Zedekias to flee, and in fleeing, tooke him priſoner, ſlew his ſonnes before his face, and put out both his eyes: and binding him with chaines, led him priſoner miſerably into Babylon.

Lawfull oathes and promiſes would be better regarded. *Ioſh.* 9.

2 *King.* 24. chap 25.

Thus doth GOD ſhew plainely how much hee abhorreth breakers of honeſt promiſes bound by an oath made in his Name. And of them that make wicked promiſes by an oath, and will performe the ſame, wee haue example in the Scriptures, chiefely of Herod, of the wicked Iewes, and of Iephtah. Herod promiſed by an oath vnto the Damoſell which danced before him, to giue vnto her whatſoeuer ſhee would aſke: when ſhee was inſtructed before of her wicked mother to aske the head of Saint Iohn Baptiſt. Herod, as hee tooke a wicked oath, ſo hee more wickedly perforced the ſame, and cruelly ſlew the moſt holy Prophet. Likewiſe did the malicious Iewes make an oath, curſing themſelues if they did eyther eate or drinke, vntill they had ſlaine Saint Paul. And Iephtah, when GOD had giuen to him victory of the children of Ammon, promiſed (of a foolish deuotion) vnto GOD, to offer for a ſacrifice vnto him, that perſon which of his owne houſe ſhould firſt meete with him after his returne home. By force of which fond and vnaduiſed oath, hee did ſlay his owne and onely daughter, which came out of his houſe with mirth and ioy to welcome him home. Thus the promiſe which hee made (moſt foolishly) to GOD, againſt GODS euerlaſting will, and the law of nature, moſt cruelly hee performed, ſo committing againſt GOD a double offence. Therefore, whoſoeuer maketh any promiſe, binding himſelfe thereunto by an oath: let him foreſee that the thing which hee promiſeth, bee good, and honeſt, and not againſt the Commandement of GOD, and that it bee in his owne power to performe it iuſtly. And ſuch good promiſes muſt all men keepe euermore aſſuredly. But if a man at any time ſhall, eyther of ignorance,

Vnlawfull oaths and promiſes are not to bee kept. *Matth.* 14.

Acts 23.

Iudges 11.

or of malice, promise and sweare to doe any thing which is eyther against the Law of Almighty God, or not in his power to performe: let him take it for an vnlawfull and vngodly oath.

Against periurie.

Now something to speake of periury, to the intent you should know how great and grieuous an offence against GOD this wilfull periury is, I will shew you what it is to take an oath before a Judge vpon a booke. First, when they laying their hands vpon the Gospell booke, doe sweare truely to enquire, and to make a true presentment of things wherewith they bee charged, and not to let from saying the trueth, and doing truely, for fauour, loue, dread, or malice of any person, as GOD may helpe them, and the holy contents of that booke: They must consider, that in that booke is contayned GODS euerlasting trueth, his most holy and eternall Word, whereby we haue forgiuenesse of our sinnes, and be made inheritours of heauen, to liue for euer with GODS Angels and Saints, in ioy and gladnesse. In the Gospell booke is contayned also GODS terrible threats to obstinate sinners, that will not amend their liues, nor beleeue the trueth of God his holy Word, and the euerlasting paine prepared in hell for Idolaters, hypocrites, for false and vaine swearers, for periured men, for false witnesse bearers, for false condemners of innocent and guiltlesse men, and for them which for fauour, hide the crimes of euill doers, that they should not bee punished. So that whosoeuer wilfully forsweare themselues vpon Christs holy Euangelie, they vtterly forsake GODS mercy, goodnesse, and trueth, the merits of our Sauiour Christs natiuity, life, passion, death, resurrection and ascension, they refuse the forgiuenesse of sinnes, promised to all penitent sinners, the ioyes of Heauen, the company with Angels and Saints for euer. All which benefits and comforts are promised vnto true Christian persons in the Gospell. And they, so being forsworne vpon the Gospell, doe betake themselues to the Diuels seruice, the master of all lies, falshood, deceit, and periury, prouoking the great indignation and curse of God against them in this life, and the terrible wrath and iudgement of our Sauiour Christ, at the great day of the last iudgement, when hee shall iustly iudge both the quicke and the dead, according to their works. For whosoeuer forsaketh the trueth, for loue or displeasure of any man, or for lucre and profit to himselfe, doth forsake Christ, and with Iudas betray him. And although such periured mens falshood bee now kept secret, yet it shall bee opened at the last day, when the secrets of all mens hearts shall bee manifest to all the world. And then the truth shall appeare, and accuse them: and their owne conscience, with all the blessed company of Heauen, shall beare witnesse truely against them. And Christ the righteous Iudge shall then iustly condemne them to euerlasting shame and death. This sinne of periury, Almighty GOD by the Prophet Malachie doeth threaten to punish sore, saying vnto the Iewes, I will come to you in iudgement, and I will bee a swift witnesse and a sharpe Iudge vpon sorcerers, adulterers, and periured persons. Which thing to the Prophet Zachary

An oath before a Iudge.

Though periury doe escape heere vnspied and vnpunished, it shall not doe so euer.

GOD

GOD declareth in a vision, wherein the Prophet saw a booke flying, which was twenty cubits long, and ten cubites broad, GOD saying then vnto him, This is the curse that shall goe foorth vpon the face of the earth, for falsehood, false-swearing, and periury. And this curse shall enter into the house of the false man, and into the house of the periured man, and it shall remaine in the middest of his house, consume him, and the timber and stones of his house. Thus you see how much GOD doth hate periury, and what punishment God hath prepared for false swearers, and periured persons. Zacha. 5.

Thus you haue heard, how and in what cases it is lawfull for a Christian man to sweare: yee haue heard what properties and conditions a lawfull oath must haue, and also how such lawfull oathes are both godly and necessary to bee obserued: yee haue heard, that it is not lawfull to sweare vainely, (that is) otherwise then in such causes, and after such sort as is declared. And finally, yee haue heard how damnable a thing it is, eyther to forswear our selues, or to keepe an vnlawfull, and an vnadvised oath. Wherefore let vs earnestly call for grace, that all vaine swearing and periury set apart, wee may onely vse such oathes as be lawfull and godly, and that wee may truely without all fraud keepe the same, according to GODS will and pleasure.

To whom with the Sonne, and the holy Ghost, bee all honour and glory. Amen.

A SERMON HOVV
dangerous a thing it is to fall from God.

Eccl. 10. IF our going from GOD, the wise man saith, that pride was the first beginning: for by it mans heart was turned from GOD his maker. For pride (saith hee) is the fountaine of all sinne: hee that hath it, shall bee full of cursings, and at the end it shall ouerthrow him. And as by pride and sinne wee goe from GOD, so shall GOD and all goodnesse with him goe from vs. And the Prophet Osee doth Osee. 5. plainely affirme, that they which goe away still from GOD by vicious liuing, and yet would goe about to pacifie him otherwise by sacrifice, and entertaine him thereby, they labour in vaine. For, notwithstanding all their sacrifice, yet hee goeth still away from them. For so much (saith the Prophet) as they doe not apply their minds to returne to GOD, although they goe about with whole flockes and heards to seeke the Lord, yet they shall not finde him: for he is gone away from them. But as touching our turning to GOD, or from GOD, you shall vnderstand, that it may bee done diuers waies. Sometimes directly by Idolatry, as Israel and Juda then did: sometimes men goe from GOD by lacke of fayth, and mistrusting of GOD, whereof Esay Esay 31. speaketh in this wise, Woe to them that goe downe into Egypt to seeke for helpe, trusting in horses, and hauing confidence in the number of chariots, and puisance or power of horsemen. They haue no confidence in the holy GOD of Israel, nor seeke for the Lord. But what followeth: The Lord shall let his hand fall vpon them, and downe shall come both the helper, and hee that is holpen: they shall bee destroyed all together. Sometime men goe from GOD by the neglecting of his Commandements concerning their neighbours, which commandeth them to expresse hearty loue towards euery man, as Zachary sayd vnto the people Zacha. 7. in GODS behalfe: Giue true iudgement, shew mercy and compassion euery one to his brother, imagine no deceit towards widowes, or children fatherlesse and motherlesse, toward strangers, or the poore, let no man forge euill in his heart against his brother. But these things they passe not of, they turned their backes, and went their way, they stopped their eares that they might not heare, they hardned their hearts as an Adamant stone, that they might not listen to the Law, and the words

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that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord shewed his great indignation vpon them. It came to passe (saith the Prophet) euen as I told them: as they would not heare, so when they cryed, they were not heard, but were scattered into all kingdomes which they neuer knew, and their land was made desolate. And to bee short, all they that may not abide the Word of GOD, but following the perswasions and stubbornenesse of their owne hearts, goe backeward and not forward (as it is sayd in Ieremy) They goe and turne away from GOD. Insomuch that Origen saith, Hee that with mind, with study, with deeds, with thought, and care applyeth and giueth himselfe to GODS Word, and thinketh vpon his Lawes day and night, giueth himselfe wholy to GOD, and in his precepts and Commandements is exercised: this is hee that is turned to GOD. And on the other part hee sayth, Whosoeuer is occupied with Fables and Tales, when the Word of GOD is rehearsed, hee is turned from GOD. Whosoeuer in time of reading GODS Word, is carefull in his minde of worldly businesse, of money, or of lucre, hee is turned from GOD: whosoeuer is intangled with the cares of possessions, filled with couetousnesse of riches, whosoeuer studieth for the glory and honour of this world, hee is turned from God. So that after his minde, whosoeuer hath not a speciall minde to that thing that is commanded or taught of GOD, hee that doeth not listen vnto it, imbrace, and print it in his heart, to the intent that hee may duely fashion his life thereafter, hee is plainely turned from GOD, although hee doe other things of his owne deuotion and minde, which to him seeme better, and more to GODS honour. Which thing to bee true, wee bee taught and admonished in the holy Scripture by the example of King Saul, who being commanded of GOD by Samuel, that hee should kill all the Amalekites, and destroy them clearely with their goods and cattell: yet hee being mooued partly with pitty, and partly (as hee thought) with deuotion vnto God, saued Agag the King, and all the chiefe of their cattell, therewith to make sacrifice vnto God. Wherewithall GOD being displeased highly, sayd vnto the Prophet Samuel, I repent that euer I made Saul King, for hee hath forsaken mee, and not followed my words, and so hee commanded Samuel to shew him: and when Samuel asked wherefore (contrary to Gods Word) hee had saued the cattell, he excused the matter, partly, by feare, saying, hee durst doe none other, for that the people would haue it so, partly, for that they were goodly beasts, he thought God would be content, seeing it was done of a good intent and deuotion, to honour God with the sacrifice of them.

Iere. 7.

Iere. 4.

1 King. 15.

But Samuel reproouing all such intents and deuotions (seeme they neuer so much to GODS honour, if they stand not with his Word, whereby wee may bee assured of his pleasure) sayd in this wise, Would GOD haue sacrifices and offerings? Or rather that his Word should bee obeyed? To obey him, is better then offrings, and to listen to him, is better then to offer the fat of Rammes: yea, to repugne against his voyce, is as euill as the sinne of soothsaying: and not to agree to it, is like abominable

minable Idolatry. And now for almuch as thou hast cast away the Word of the Lord, he hath cast away thee, that thou shouldest not be King.

The turning of God from man.

By all these examples of holy Scripture, wee may know, that as wee forsake GOD, so shall hee euer forsake vs. And what miserable state doeth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatnings of GOD. And although hee consider not all the sayd misery to the vttermost, being so great that it passeth any mans capacitie in this life sufficiently to consider the same: yet hee shall soone perceiue so much thereof, that if his heart bee not more then stonie, or harder then the Adamant, hee shall feare, tremble, and quake, to call the same to his remembrance. First the displeasure of GOD towards vs is commonly expressed in the Scripture by these two things: by shewing his fearefull countenance vpon vs, and by turning his face, or hiding it from vs. By shewing his dreadfull countenance, is signified his great wrath: but by turning his face or hiding thereof, is many times more signified, that is to say, that hee clearely forsaketh vs, and giueth vs ouer. The which significations bee taken of the properties of mens manners. For men towards them whom they fauour, commonly beare a good, a cheareful, and a louing countenance: so that by the face or countenance of a man, it doth commonly appeare what will or minde hee beareth towards other. So when GOD doth shew his dreadfull countenance towards vs, that is to say, doth send dreadfull plagues of Sword, famine, or pestilence vpon vs, it appeareth that hee is greatly wroth with vs. But when he withdraweth from vs his Word, the right doctrine of Christ, his gracious assistance and ayde (which is euer ioyned to his Word) and leaueth vs to our owne wit, our owne will and strength: hee declareth then, that hee beginneth to forsake vs. For whereas GOD hath shewed to all them that truely beleeue his Gospell, his face of mercy in Iesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to doe) be transformed to his Image, be made partakers of the heauenly light, and of his holy Spirit, and bee fashioned to him in all goodnesse requisite to the children of GOD: so, if they after doe neglect the same, if they bee vnthankefull vnto him, if they order not their liues according to his example and doctrine, and to the setting forth of his glory, hee will take away from them his Kingdome, his holy Word, whereby hee should raigne in them, because they bring not foorth the fruit thereof that hee looketh for. Neuertheless, hee is so mercifull, and of so long sufferance, that hee doth not shew vpon vs that great wrath suddenly. But when we begin to shrinke from his Word, not beleeuing it, or not expressing it in our liuings: first hee doth send his messengers, the true Preachers of his Word, to admonish and warne vs of our duety: that as hee for his part, for the great loue hee bare vnto vs, deliuered his owne Sonne to suffer death, that wee by his death might bee deliuered from death, and be restored to the life euerlasting, euermore to dwell with him, and to bee partakers and inheritours with him, of his euerlasting glory and Kingdome of Heauen: so againe, that we for our parts should walke in a godly life, as becommeth his children to doe. And if this will not

serue,

ſerue, but ſtill we remaine diſobedient to his Word & Will, not knowing him, nor louing him, not fearing him, nor putting our whole truſt and confidence in him: and on the other ſide, to our neighbours behauing our ſelues vncharitably, by diſdaine, enuie, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, ſwearing, or other like deteſtable workes, and vngodly behauiour, then hee threatneth vs by terrible comminations, ſwearing in great anger, that whoſoeuer doth theſe workes, ſhall neuer enter into his reſt, which is the kingdome of Heauen. *Heb. 3. Pſal. 15. 1. Cor. 6.*

The ſecond part of the Sermon *of falling from God.*

IN the former part of this Sermon, yee haue learned how many manner of wayes men fall from GOD: ſome by idolatrie, ſome for lacke of faith, ſome by neglecting of their neighbours, ſome by not hearing of GODS Word, ſome by the pleaſure they take in the vanities of worldly things. Yee haue alſo learned in what miſery that man is, which is gone from GOD: and how that GOD yet of his infinite goodneſſe, to call againe man from that his miſerie, vſeth firſt gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition and threatning together doe not ſerue, then GOD will ſhew his terrible countenance vpon vs, hee will powre intolerable plagues vpon our heads, and after hee will take away from vs all his ayde and aſſiſtance, wherewith before hee did defend vs from all ſuch manner of calamitie, as the Euangelicall prophet Eſay agreeing with Chriſts parable doeth teach vs, ſaying, That GOD had made a goodly vineyard for his beloued children, he hedged it, hee walled it round about, hee planted it with choſen vines, and made a Turret in the middeſt thereof, and therein alſo a wine-preſſe. And when he looked that it ſhould bring him forth good grapes, it brought forth wild grapes: and after it followeth, Now ſhall I ſhew you (ſaith GOD) what I will doe with my vineyard: I will plucke downe the hedges, that it may periſh: I will breake downe the walles, that it may bee troden vnder foot: I will let it lie waſte, it ſhall not be cut, it ſhall not bee digged, but briers and thornes ſhall ouergrow it, and I ſhall command the Cloudes that they ſhall no more raine vpon it. *Eſay 5. Mat. 21.*

By theſe threatnings wee are monished and warned, that if wee which are the choſen vineyard of GOD, bring not foorth good grapes, that is to ſay, good workes that may bee delectable and pleaſant in his ſight, when hee looketh for them, when he ſendeth his meſſengers to call vpon vs for them, but rather bring foorth wild grapes, that is to ſay, ſowre workes, vnſauoury, and vnfruitfull: then will he plucke away all defence, and ſuffer grieuous plagues of famine, battell, dearth, and death, to light vpon vs. Finally, if theſe ſerue not, hee will let vs lie waſte, hee

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will giue vs ouer, hee will turne away from vs, hee will dig and delue no more about vs, hee will let vs alone, and suffer vs to bring foorth euen such fruite as wee will, to bring foorth brambles, briers, and thornes, all naughtinesse, all vice, and that so abundantly, that they shall cleane ouergrow vs, choke, strangle, and vtterly destroy vs. But they that in this world liue not after GOD, but after their owne carnall libertie, perceiue not this great wrath of GOD towards them, that hee will not digge, nor delue any more about them, that hee doeth let them alone euen to themselues. But they take this for a great benefit of GOD, to haue all their owne libertie: and so they liue, as if carnall libertie were the true libertie of the Gospel. But GOD forbid (good people) that euer wee should desire such libertie. For although GOD suffer sometimes the wicked to haue their pleasure in this world, yet the end of vngodly liuing is at length endlesse destruction. The murmuring Israelites had
Num. 11. that they longed for, they had Quailes ynow, yea, till they were weary of them. But what was the end thereof? Their sweete meate had sowre sauce: euen whiles the meate was in their mouthes, the plague of GOD lighted vpon them, and suddenly they died. So, if wee liue vngodly, and GOD suffereth vs to follow our owne willes, to haue our owne delightes and pleasures, and correcteth vs not with some plague: it is no doubt but hee is almost vtterly displeased with vs. And although hee bee long ere hee strike, yet many times when he striketh such persons, hee striketh them at once for euer. So that when hee doeth not strike vs, when he ceaseth to afflict vs, to punish or beate vs, and suffereth vs to runne headlong into all vngodlinesse, and pleasures of this world that wee delight in, without punishment and aduersity, it is a dreadfull token that hee loueth vs no longer, that hee careth no longer for vs, but hath giuen vs ouer to our owne selues. As long as a man doeth prune his vines, doeth dig at the rootes, and doeth lay fresh earth to them, hee hath a mind to them, hee perceiueth some token of fruitfulnes that may bee recouered in them: but when hee will bestow no more such cost and labour about them, then it is a signe that hee thinketh they will neuer bee good. And the father, as long as hee loueth his child, hee looketh angerly, he correcteth him when hee doeth amisse: but when that serueth not, and vpon that hee ceaseth from correction of him, and suffreth him to do what hee list himselfe, it is a signe that hee intendeth to disinherit him and to cast him away for euer. So surely nothing should pearce our heart so sore, and put vs in such horrible feare, as when wee know in our conscience, that we haue grieuously offended GOD, and doe so continue, and that yet hee striketh not, but quietly suffereth vs in the naughtines that wee haue delight in. Then specially it is time to cry, and to cry againe, as Dauid
Psal. 51. did: Cast mee not away from thy face, and take not away thy Holy Spirit from mee. Lord, turne not away thy face from mee, cast not thy seruant away in displeasure. Hide not thy face from mee, lest I bee like vnto them that goe downe to hell. The which lamentable prayers of him, as they doe certifie vs what horrible danger they bee in, from whom GOD turneth his face (for the time, and as long as he so doeth:) so should

they

they moone and stirre vs to cry vpon GOD with all our heart, that wee may not bee brought into that state, which doubtlesse is so sorrowfull, so miserable, and so dreadfull, as no tongue can sufficiently expresse, nor any heart can thinke. For what deadly griefe may a man suppose it is to bee vnder the wrath of GOD, to bee forsaken of him, to haue his holy Spirit the Authour of all goodnesse, to be taken from him, to bee brought to so vile a condition, that hee shall bee left meete for no better purpose, then to bee for euer condemned in Hell? For not onely such places of Dauid doe shew, that vpon the turning of GODS face from any persons, they shall bee left bare from all goodnesse, and farre from hope of remedie: but also the place rehearsed last before of Esay, doeth meane the same, which sheweth, that GOD at length doeth so forsake his vnfruitfull vineyard, that hee will not onely suffer it to bring foorth weedes, bryers, and thornes, but also further to punish the vnfruitfulnesse of it: Hee saith hee will not cut it, hee will not delue it, and hee will command the Cloudes that they shall not raine vpon it: whereby is signified the teaching of his Holy Word, which Saint Paul, after a like manner, expressed by planting and watering, meaning that hee will take that away from them, so that they shall bee no longer of his kingdome, they shall be no longer gouerned by his Holy Spirit, they shall bee put from the grace and benefits that they had, and euer might haue enioyed through Christ: they shall bee depriued of the Heauenly light, and life which they had in Christ, whiles they abode in him: they shall bee (as they were once) as men without GOD in this world, or rather in worse taking. And to be short, they shall be giuen into the power of the deuill, which beareth the rule in all them that be cast away from GOD, as hee did in Saul and Iudas, and generally in all such as worke after their owne willes, the children of mistrust and vnbeliefe. Let vs beware therefore (good Christian people) lest that wee reiecting or casting away GODS Word (by the which we obtaine and retaine true faith in GOD) bee not at length cast off so farre, that wee become as the children of vnbeliefe, which be of two sortes, farre diuerse, yea, almost cleane contrarie: and yet both bee very farre from returning to GOD; the one sort, onely weighing their sinfull and detestable liuing, with the right iudgement and straightnesse of GODS righteousnesse, bee so without counsaile, and bee so comfortlesse (as they all must needes bee, from whom the Spirit of counsell and comfort is gone) that they will not be perswaded in their hearts, but that either GOD can not, or else that hee will not take them againe to his fauour and mercie. The other, hearing the louing and large promises of GODS mercie, and so not conceiuing a right faith thereof, make those promises larger then euer GOD did, trusting, that although they continue in their sinfull and detestable lyuing neuer so long, yet that GOD at the end of their life, will shew his mercie vpon them, and that then they will returne. And both these two sorts of men bee in a damnable state, and yet neuertheless, GOD (who willeth not the death of the wicked) hath shewed meanes, whereby both the same (if they take heede in season)

1. King. 19.

Ezec. 18. & 33.

may

Against desperation.

may escape. The first, as they doe dread Gods rightfull iustice in punishing sinners (whereby they should bee dismayed, and should despaire in deed, as touching any hope that may bee in themselues) so if they would constantly or stedfastly beleeue, that GODS mercy is the remedy appointed against such despaire and distrust, not onely for them, but generally for all that bee sorry and truely repentant, and will therewithall sticke to GODS mercie, they may be sure they shall obtaine mercy, and enter into the port or hauen of safegard, into the which whosoeuer doth come, bee they beforetime neuer so wicked, they shall be out of danger of euerlasting damnation, as GOD by Ezechiel saith, What time soeuer a sinner doeth returne, and take earnest and true repentance, I will forget all his wickednesse. The other, as they be ready to beleeue GODS promises, so they should be as ready to beleeue the threatnings of GOD: as well they should beleeue the Law, as the Gospel: as well that there is an hell & euerlasting fire, as that there is an Heauen, and euerlasting ioy: as well they should beleeue damnation to bee threatned to the wicked and euill doers, as saluation to bee promised to the faithfull in word and workes: as well they should beleeue GOD to bee true in the one, as in the other. And the sinners that continue in their wicked liuing, ought to thinke, that the promises of GODS mercy, and the Gospell, pertaine not vnto them being in that state, but onely the Law, and those Scriptures which contayne the wrath and indignation of GOD, and his threatnings, which should certifie them, that as they doe ouer-boldly presume of Gods mercy, and liue dissolutely: so doth GOD still more and more withdraw his mercy from them, as hee is so prouoked thereby to wrath at length, that hee destroyeth such presumers many times suddenly. For of such S. Paul sayd thus, When they shall say it is peace, there is no danger, then shall sudden destruction come vpon them. Let vs beware therefore of such naughty boldnesse to sinne. For GOD, which hath promised his mercie to them that bee truely repentant (although it bee at the latter end) hath not promised to the presumptuous sinner, eyther that hee shall haue long life, or that hee shall haue true repentance at the last end. But for that purpose hath hee made euery mans death vncertaine, that hee should not put his hope in the end, and in the meane season (to GODS high displeasure) liue vngodly. Wherefore, let vs follow the counsell of the wise man, Let vs make no tarrying to turne vnto the Lord: let vs not put off from day to day, for suddainly shall his wrath come, and in time of vengeance hee will destroy the wicked. Let vs therefore turne betimes, and when wee turne, let vs pray to GOD, as Ose teacheth, saying, Forgiue all our sinnes, receiue vs graciously. And if wee turne to him with an humble and a very penitent heart, he will receiue vs to his fauour and grace, for his Holy Names sake, for his promise sake, for his trueth and mercies sake, promised to all faithfull beleeuers in Iesus Christ his onely naturall Sonne: to whom the onely Sauiour of the world, with the Father and the Holy Ghost, bee all honour, glory, and power, world without end. Amen.

Ezec. 3.

Against presumption.

2. Thess. 5.

Osee 14.

AN

AN EXHORTATION
against the feare of Death.

IT is not to bee maruelled that worldly men doe feare to die. For death depriueth them of all worldly honors, riches, & possessions, in the fruition whereof, the worldly man counteth himselfe happy, so long as he may enioy them at his owne pleasure: and otherwise, if he be dispossessed of the same, without hope of recouery, then he can none otherwise thinke of himselfe, but that hee is vnhappy, because he hath lost his worldly ioy and pleasure. Alas, thinketh this carnall man, shall I now depart for euer from all my honours, all my treasure, from my countrie, friends, riches, possessions, and worldly pleasures, which are my ioy and hearts delight? Alas that euer that day shall come, when all these I must bid farewell at once, and neuer to enioy any of them after. Therefore it is not without great cause spoken of the Wise man, O death, how bitter and sowre is the remembrance of thee to a man that liueth in peace and prosperitie in his substance, to a man liuing at ease, leading his life after his owne minde without trouble, and is therewithall well pampered and fedde! There be other men, whom this world doeth not so greatly laugh vpon, but rather vexe and oppresse with pouertie, sickenesse, or some other aduersitie, yet they doe feare death, partly because the flesh abhorreth naturally his owne sorrowfull dissolution, which death doeth threaten vnto them, and partly by reason of sicknesses and painefull diseases, which bee most strong pangs and agonies in the flesh, and vse commonly to come to sicke men before death, or at the least accompany death, whensoeuer it commeth. Eccle. 41.

Although these two causes seeme great and weightie to a worldly man, whereupon hee is mooued to feare death, yet there is another cause much greater then any of these afore rehearsed, for which indeed he hath iust cause to feare death, and that is the state and condition whereunto at the last end death bringeth all them that haue their hearts fixed vpon this world, without repentance and amendment. This state and condition is called the second death, which vnto all such shall ensue after this bodily death. And this is that death, which indeed ought to

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bee dread and feared: for it is an euerlasting losse without remedy of the grace and fauour of GOD, and of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnation both of body and soule (without either appellation, or hope of redemption) vnto euerlasting paines in hell. Vnto this state death sent the vnmercifull and the vngodly rich man (that Luke speaketh of in his Gospel) who liuing in all wealth and pleasure in this world, and cherishing himselfe dayly with dainty fare, and gorgious apparell, despised poore Lazarus that lay pitifull at his gate, miserably plagued and full of sores, and also grieuously pined with hunger. Both these two were arrested of death, which sent Lazarus the poore miserable man by Angels anon vnto Abrahams bosome, a place of rest, pleasure, and consolation: but the vnmercifull rich man descended downe into hell, and being in torments, hee cryed for comfort, complaining of the intolerable paine that hee suffered in that flame of fire, but it was too late. So vnto this place bodily death sendeth all them that in this world haue their ioy and felicity, all them that in this world bee vnfaithfull vnto GOD, and vncharitable vnto their neighbours, so dying without repentance and hope of GODS mercy. Wherefore it is no maruaile, that the worldly man feareth death, for hee hath much more cause so to doe, then he himselfe doeth consider. Thus wee see three causes why worldly men feare death. The first. One, because they shall lose thereby their worldly honours, riches, possessions, and all their hearts desires: Another, because Second. of the painefull diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death: but the chiefe cause aboue all other, Third. is the dread of the miserable state of eternall damnation both of body and soule, which they feare shall follow, after their departing from the worldly pleasures of this present life.

Luke 16.

Heb. 10.

1. Cor. 3.

For these causes be all mortall men, (which bee giuen to the loue of this world) both in feare, and state of death, through sinne (as the holy Apostle saith) so long as they liue here in this world: But (euerlasting thankes be to Almightie GOD for euer) there is neuer a one of all these causes, no, nor yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the Holy Ghost, the Sonne of GOD, and the very inheritour of the euerlasting kingdome of Heauen; but plainely contrary, he conceiueth great and many causes vndoubtedly grounded vpon the infallible and euerlasting trueth of the Word of GOD, which moueth him not onely to put away the feare of bodily death, but also for the manifold benefits and singular commodities which ensue vnto euery faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliuerance from death, from all paines, cares, and sorrowes, miseries, and wretchednesse of this world, and the very entry into rest, and a beginning of euerlasting ioy, a tasting of Heauenly pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to heare them: no, nor any earthly mans heart to conceiue them. So exceeding great benefits they bee, which GOD our Heauenly Father by

his

his meere mercy, and for the loue of his Sonne Jeſus Chriſt, hath laid vp in ſtore, and prepared for them that humbly ſubmit themſelues to GODS will, and euermore vnfainedly loue him from the bottome of their hearts. And wee ought to beleeue that death being ſlaine by Chriſt, cannot keepe any man that ſtedfaſtly truſteth in Chriſt, vnder his perpetuall tyrannie and ſubiection: but that hee ſhall riſe from death againe vnto glory at the laſt day, appointed by Almightie GOD, like as Chriſt our head did riſe againe, according to GODS appointment, the third day. For S. Auguſtine ſaith, The head going before, the members muſt to follow and come after. And S. Paul ſayth, If Chriſt be riſen from the dead, we ſhall riſe alſo from the ſame. And to comfort all Chriſtian perſons herein, Holy Scripture calleth this bodily death a ſleepe, wherein mans ſenſes be (as it were) taken from him for a ſeaſon, and yet when he awaketh, hee is more freſh then he was when hee went to bed. So, although wee haue our ſoules ſeparated from our bodies for a ſeaſon, yet at the generall Reſurrection wee ſhall be more freſh, beautifull and perfect, then we be now. For now we bé mortall, then ſhall we be immortall: now infected with diuers infirmities, then clearely void of all mortall infirmities: now we be ſubiect to all carnall deſires, then wee ſhall be all Spirituall, deſiring nothing but GODS glory, and things eternall. Thus is this bodily death a doore or entring vnto life, and therefore not ſo much dreadfull (if it be rightly conſidered) as it is comfortable; not a miſchiefe, but a remedy for all miſchiefe; no enemy, but a friend; not a cruell tyrant, but a gentle guide leading vs not to mortality, but to immortality; not to ſorrow and paine, but to ioy and pleaſure, and that to endure for euer, if it be thankefully taken and accepted as GODS meſſenger, and patiently borne of vs for Chriſts loue, that ſuffered moſt painefull death for our loue, to redeeme vs from death eternall. According hereunto S. Paul ſaith, Coloſ. 3. our life is hid with Chriſt in GOD: but when our life ſhall appeare, then ſhall we alſo appeare with him in glory. Why then ſhall wee feare to die, conſidering the manifold and comfortable promiſes of the Goſpel, and of Holy Scriptures: GOD the Father hath giuen vs euerlaſting life (ſaith 1. Iohn 5. S. Iohn) and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Sonne, hath not life. And this I write (ſaith S. Iohn) to you that beleeue in the Name of the Sonne of GOD, that 1. Iohn 5. you may know that you haue euerlaſting life, and that you doe beleeue vpon the Name of the Sonne of GOD. And our Sauiour Chriſt ſaith, 1. Iohn 5. He that beleeueth in mee, hath life euerlaſting, and I will raiſe him from death to life at the laſt day. S. Paul alſo ſaith, that Chriſt is ordained and 1. Cor. 1. made of GOD our righteouſneſſe, or holineſſe and redemption, to the intent that he which will glory, ſhould glory in the Lord. S. Paul did con- Phili. 3. temne and ſet little by all other things, eſteeming them as doung, which before he had in very great price, that he might be found in Chriſt, to haue euerlaſting life, true holineſſe, righteouſneſſe, and redemption. Finally, S. Paul maketh a plaine argument in this wiſe: If our Heauenly Fa- Rom. 8. ther would not ſpare his owne naturall Sonne, but did giue him to death for vs: how can it bee, that with him hee ſhould not giue vs all

things: Therefore if wee haue Christ, then haue wee with him, and by him, all good things whatsoeuer wee can in our hearts wish or desire, as victorie ouer death, sinne, and Hell: wee haue the fauour of GOD, peace with him, holinesse, wisedome, iustice, power, life, and redemption, wee haue by him perpetuall health, wealth, ioy, and blisse euerlasting.

The second part of the Sermon against *the feare of Death.*

IT hath beene heretofore shewed you, that there bee three causes wherefore men doe commonly feare death. First, the sorrowfull departing from worldly goods and pleasures. The second, the feare of the pangs and paines that come with death. Last and principall cause is, the horrible feare of extreme misery, and perpetuall damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselues by true Faith, perfect Charity, and sure hope of the endlesse ioy and blisse euerlasting.

All those therefore haue great cause to be full of ioy, that be ioyned to Christ with true Faith, stedfast Hope, and perfect Charitie, and not to feare death nor euerlasting damnation. For death cannot depriue them of Iesus Christ, nor any sinne can condemne them that are grafted surely in him, which is their onely ioy, treasure, and life. Let vs repent our sinnes, amend our liues, trust in his mercy and satisfaction, and death can neither take him from vs, nor vs from him. For then (as Saint Paul saith) whether wee liue or die, we be the Lords own. And againe he saith, Christ did die, and rose againe, because he should be Lord both of the dead and quicke. Then if we be the Lords owne when we be dead, it must needs follow that such temporall death, not onely cannot harme vs, but also that it shall bee much to our profit, and ioyne vs vnto GOD more perfectly. And thereof the Christian heart may surely bee certified by the infallible or vndeceiueable trueth of Holy Scripture. It is GOD (saith S. Paul) which hath prepared vs vnto immortalitie, and the same is hee which hath giuen vs an earnest of the Spirit. Therefore let vs bee alwayes of good comfort, for we know, that so long as we be in the body, we be (as it were) far from GOD in a strange countrey, subiect to many perils, walking without perfect sight and knowledge of Almighty GOD, onely seeing him by Faith in Holy Scriptures. But we haue a courage & desire rather to be at home with GOD and our Sauiour Christ, farre from the body, where we may behold his Godhead as hee is, face to face, to our euerlasting comfort. These be S. Pauls words in effect, whereby wee may perceiue, that the life in this world, is resembled and likened to a Pilgrimage in a strange countrey, farre from GOD, and that death, deliuering vs from our bodies, doth send vs straight home into our owne countrey,

2. Cor. 5.

countrey, and maketh vs to dwell presently with GOD for euer, in euerlasting rest & quietnesse: So that to die, is no losse, but profit and winning to all true Christian people. What lost the theefe that hanged on the Crosse with Christ, by his bodily death? yea, how much did he gaine by it? Did not our Sauiour say vnto him, This day thou shalt be with me in Paradise? And Lazarus, that pitifull person, that lay before the rich mans gate, pained with sores, and pined with hunger, did not death highly profit and promote him, which by the ministery of Angels sent him vnto Abrahams bosome, a place of rest, ioy, and Heauenly consolation? Let vs thinke none other (good Christian people) but Christ hath prepared and made ready before, the same ioy and felicitie for vs, that he prepared for Lazarus and the theefe. Wherefore, let vs sticke vnto his saluation, and gracious redemption, and beleeue his Word, serue him from our hearts, loue and obey him, and whatsoeuer we haue done heretofore contrary to his most Holy will, now let vs repent in time, and hereafter study to correct our life: and doubt not, but wee shall find him as mercifull vnto vs, as he was either to Lazarus, or to the theefe, whose examples are written in Holy Scripture for the comfort of them that be sinners, and subiect to sorrowes, miseries, and calamities in this world, that they should not despaire in GODS mercy, but euer trust thereby to haue forgiuenesse of their sinnes, and life euerlasting, as Lazarus and the theefe had. Thus I trust, euery Christian man perceiueth by the infallible or vndeceiueable Word of GOD, that bodily death cannot harme nor hinder them that truely beleeue in Christ, but contrarily shall profit and promote the Christian soules, which being truely penitent for their offences, depart hence in perfect charitie, and in sure trust, that GOD is mercifull to them, forgiuing their sinnes, for the merits of Iesus Christ his onely naturall Sonne. Luke 16.

The second cause why some doe feare death, is sore sickenesse and grieuous paines, which partly come before death, and partly accompanie or come with death, whensoeuer it commeth. This feare is the feare of the fraile flesh, and a naturall passion belonging vnto the nature of a mortall man. But true faith in GODS promises, and regard of the paines and pangs which Christ vpon the crosse suffered for vs miserable sinners, with consideration of the ioy and euerlasting life to come in Heauen, will mitigate and allwage lesse those paines, and moderate or bring into a meane this feare, that it shall neuer bee able to ouerthrow the hearty desire and gladnesse, that the Christian soule hath to bee separated from this corrupt body, that it may come to the gracious presence of our Sauiour Iesus Christ. If wee beleeue stedfastly the Word of GOD, we shall perceiue that such bodily sickenesse, pangs of death, or whatsoeuer dolorous pangs we suffer, either before or with death, be nothing else in Christian men, but the rod of our Heauenly and louing Father, wherewith hee mercifully correcteth vs, either to trye and declare the faith of his patient children, that they may bee found laudable, glorious, and honourable in his sight, when Iesus Christ shall bee openly shewed to be the Iudge of all the world, or else to chastise and amend in them whatsoeuer The second cause why some doe feare death.

euer offendeth his Fatherly and gracious goodnesse, lest they should perish euerlastingly. And this his correcting rodde is common to all men that bee truely his. Therefore let vs cast away the burden of sinne that lyeth too heauie on our neckes, and returne vnto GOD by true penance and amendment of our liues: let vs with patience runne this course that is appoynted, suffering (for his sake that dyed for our saluation) all sorrowes and pangs of death, and death it selfe ioyfully, when GOD sendeth it to vs, hauing our eyes fired and set fast euer vpon the head and
Philip.2. Captaine of our faith, Iesus Christ: who (considering the ioy that hee should come vnto) cared neither for the shame nor paine of death, but willingly conforming and framing his will to his Fathers will, most patiently suffered the most shamefull and painefull death of the crosse, being innocent and harmelesse. And now therefore hee is exalted in Heauen, and euerlastingly sitteth on the right Hand of the throne of GOD the Father. Let vs call to our remembrance therefore the life and ioyes of Heauen, that are kept for all them that patiently doe suffer here with Christ, and consider that Christ suffered all his painefull passion by sinners, and for sinners: and then wee shall with patience, and the more easily suffer such sorrowes and paines, when they come. Let vs not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him wee bee corrected: for the Lord loueth them whom hee doeth correct, and beateth euery one whom hee taketh to his childe. What childe is that (saith
Heb.12. S. Paul) whom the Father loueth, and doeth not chastise? If yee bee without GOD S correction (which all his welbeloued and true children haue) then be you but bastards, smally regarded of GOD, and not his true children.

Therefore seeing that when we haue in earth our carnall fathers to be our correctours, wee doe feare them, and reuerently take their correction: shall we not much more be in subiection to GOD our spirituall Father, by whom we shall haue euerlasting life? And our carnall fathers sometime correct vs euen as it pleaseth them, without cause: but this Father iustly correcteth vs, either for our sinne, to the intent wee should amend, or for our commoditie and wealth, to make vs thereby partakers of his holinesse. Furthermore, all correction which GOD sendeth vs in this present time, seemeth to haue no ioy and comfort, but sorrow and paine, yet it bringeth with it a taste of GOD S mercy and goodnesse, towards them that be so corrected, and a sure hope of GOD S euerlasting consolation in Heauen. If then these sorrowes, diseases, and sicknesses, and also death it selfe bee nothing els but our Heauenly Fathers rod, whereby hee certifieth vs of his loue and gracious fauour, whereby hee trieth and purifieth vs, whereby hee giueth vnto vs holinesse, and certifieth vs that we be his children and hee our mercifull Father: shall not we then with all humilitie, as obedient and louing children, ioyfully kisse our Heauenly Fathers rod, and euer say in our heart, with our Sauiour Iesus Christ, Father, if this anguish and sorrow which I feele, and death which I see approch, may not passe, but that thy will is that I must suffer them, thy will bee done.

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The third part of the Sermon against the Feare of Death.

IN this Sermon against the feare of death, two cauſes were declared, which commonly mooue worldly men to bee in much feare to die, and yet the ſame do nothing trouble the faithfull and good liuers when death commeth, but rather giue them occaſion greatly to reioyce, conſidering that they ſhalbe deliuered from the ſorrow and miſerie of this world, and be brought to the great ioy and felicitie of the life to come. Now the third and ſpeciall cauſe why death in deede is to bee feared, is the miſerable ſtate of the worldly and vngodly people after their death: but this is no cauſe at all, why the godly and faithfull people ſhould feare death, but rather contrariwiſe, their godly conuerſation in this life, and beliefe in Chriſt, cleauing continually to his mercies, ſhould make them to long ſore after that life, that remaineth for them vndoubtedly after this bodily death. Of this immortall ſtate, (after this tranſitory life) where wee ſhall liue euermore in the preſence of GOD, in ioy, and reſt, after victorie ouer all ſickneſſe, ſorrowes, ſinne, and death: there bee many plaine places of Holy Scripture, which confirme the weake conſcience againſt the feare of all ſuch dolours, ſickneſſes, ſinne, and bodily death, to aſſwage ſuch trembling and vngodly feare, and to encourage vs with comfort and hope of a bleſſed ſtate after this life. Saint Paul wiſheth vnto the Ephesians, that GOD the Father of glory would giue vnto them the Spirit of wiſedome and reuelation, that the eyes of their hearts might giue life to know him, and to perceiue how great things he had called them vnto, and how rich inheritance hee hath prepared after this life, for them that pertaine vnto him. And S. Paul himſelfe declareth the deſire of his heart, which was, to bee diſſolued and looſed from his body, and to be with Chriſt, which (as hee ſaid) was much better for him, although to him it was more neceſſary that hee ſhould liue, which hee refuſed not, for their ſakes. Euen like as S. Martin ſaid, Good Lord, if I be neceſſary for thy people to doe good vnto them, I will refuſe no labour: but elſe for mine owne ſelfe, I beſeech thee to take my ſoule.

The third cauſe why death is to bee feared.

Epheſ. 1.

Philip. 1.

Now the holy Fathers of the old Law, and all faithfull and righteous men, which departed before our Sauiour Chriſtes aſcenſion into Heauen, did by death depart from troubles vnto reſt, from the hands of their enemies, into the hands of GOD, from ſorrowes and ſickneſſes, vnto ioyfull refreſhing in Abrahams boſome, a place of all comfort and conſolation, as the Scriptures doe plainely by manifeſt words teſtifie. The Booke of Wiſedome ſaith, that the righteous mens ſoules bee in the Hand of GOD, and no torment ſhall touch them. They ſeemed to the eyes of fooliſh men to die, and their death was counted miſe-

Wiſd. 3.

rable, and their departing out of this world wretched, but they bee in rest.
Wisd. 4. And another place sayth, That the righteous shall liue for euer, and their reward is with the Lord, and their mindes bee with GOD, who is aboue all: therefore they shall receiue a glorious kingdome, and a beautifull Crowne at the Lords hand. And in another place the same booke sayth, The righteous, though hee bee preuented with sodaine death, neuertheless hee shall bee there where hee shall bee refreshed. Of Abrahams bosome, Christs words bee so plaine, that a Christian man needeth no more proofe of it. Now then, if this were the state of the holy Fathers and righteous men, before the comming of our Sauiour, and before hee was glorified: how much more then ought all wee to haue a stedfast faith, and sure hope of this blessed state and condition, after our death? seeing that our Sauiour now hath performed the whole worke of our redemption; and is gloriously ascended into Heauen, to prepare
Iohn 17. our dwelling places with him, and said vnto his Father, Father, I will that where I am, my seruants shall bee with mee. And wee know, that whatsoeuer Christ will, his Father will the same: wherefore it cannot bee, but if wee bee his faithfull seruants, our soules shall bee with him, after our departure out of this present life. Saint Steuen when hee was stoned to death, euen in the middest of his torments, what was his mind most vpon? when hee was full of the Holy Ghost (sayth Holy
Act. 7. Scripture) hauing his eyes lifted vp vnto Heauen, hee saw the glory of GOD, and Iesus standing on the right hand of GOD. The which trueth, after he had confessed boldly before the enemies of Christ, they drew him out of the Citie, and there they stoned him, who cryed vnto GOD, saying, Lord Iesu Christ, take my spirit. And doeth not our
Iohn 6. Sauiour say plainely in S Iohns Gospell, Verily, verily I say vnto you, Hee that heareth my Word, and beleeueth on him that sent me, hath euerlasting life, and commeth not into iudgement, but shall passe from death to life? Shall we not then thinke that death to bee precious, by the which we passe vnto life?

Psal. 115. Therefore it is a true saying of the Prophet, The death of the holy and righteous men, is precious in the Lords sight. Holy Simeon, after that he had his hearts desire in seeing our Sauiour, that he euer longed for in his life, he imbraced, and tooke him in his armes, and sayd, Now Lord, let
Luke 2. me depart in peace, for mine eyes haue beholden that Sauiour, which thou hast prepared for all Nations.

Psal. 116. It is trueth therefore, that the death of the righteous is called peace, and the benefit of the Lord, as the Church sayth, in the name of the righteous departed out of this world: My soule turne thee to thy rest, for the Lord hath beene good to thee, and rewarded thee. And wee see by Holy Scripture, and other ancient Hystories of Martyrs, that the holy, faithfull, and righteous, euer since Christes ascension, or going vp, in their death did not doubt, but that they went to Christ in Spirit, which is our life, health, wealth, and saluation. Iohn in his Holy Re-
Apoc. 14. uelation, saw an hundred forty and foure thousand virgins and innocents, of whom he sayd, These follow the Lambe Iesus Christ where-

soeuer

ſoeuer hee goeth. And ſhortly after in the ſame place hee ſayth, I heard a voyce from heauen, ſaying vnto mee, Write, Happy and bleſſed are the dead, which dye in the Lord: from henceforth (ſurely ſayth the Spirit) they ſhall reſt from their paines and labours, for their workes doe follow them: ſo that then they ſhall reape with ioy and comfort, that which they ſowed with labours and paines.

They that ſow in the Spirit, of the Spirit ſhall reape euerlaſting life. Let vs therefore neuer bee weary of well doing, for when the time of reaping or reward commeth, wee ſhall reape without any wearineſſe euerlaſting ioy. Therefore while wee haue time (as Saint Paul exhorteth vs) let vs doe good to all men, and not lay vp our treaſures in earth, where ruſt and mothes corrupt it, which ruſt (as Saint Iames ſaith) ſhall beare witneſſe againſt vs at the great day, condemne vs, and ſhall (like moſt burning fire) torment our fleſh. Let vs beware therefore (as wee tender our owne wealth) that wee bee not in the number of thoſe miſerable, couetous, and wretched men, which Saint Iames biddeth mourne and lament for their greedy gathering, and vngodly keeping of goods. Let vs bee wiſe in time, and learne to follow the wiſe example of the wicked Steward. Let vs ſo wiſely order our goods and poſſeſſions, committed vnto vs heere by GOD for a ſeaſon, that wee may truely heare and obey this Commandement of our Sauiour Chriſt: I ſay vnto you (ſayth hee) make you friends of the wicked Mammon, that they may receiue you into euerlaſting tabernacles, or dwellings. Riches bee called wicked, becauſe the world abuſeth them vnto all wickedneſſe, which are otherwiſe the good gifts of GOD, and the inſtruments whereby GODS ſeruants doe truely ſerue him in vſing of the ſame. Hee commanded them not to make them rich friends, to get high dignities and worldly promotions, to giue great gifts to rich men that haue no neede thereof, but to make them friends of poore and miſerable men, vnto whom whatſoeuer they giue, Chriſt taketh it as giuen to himſelfe. And to theſe friends Chriſt in the Goſpell giueth ſo great honour and preeminence, that hee ſayth, They ſhall receiue them that doe good vnto them, into euerlaſting houſes: not that men ſhall bee our rewarders for our weldoing, but that Chriſt will reward vs, and take it to be done vnto himſelfe, whatſoeuer is done to ſuch friends.

Galat. 6. Matth. 6. Iames 5. Luke 16.

Thus making poore wretches our friends, wee make our Sauiour Chriſt our friend, whoſe members they are: whoſe miſery as hee taketh for his owne miſery, ſo their releeſe, ſuccour, and helpe, hee taketh for his ſuccour, releeſe, and helpe, and will as much thanke vs and reward vs for our goodneſſe ſhewed to them, as if hee himſelfe had receiued like benefit at our hands, as hee witneſſeth in the Goſpell, ſaying, Whatſoeuer yee haue done to any of theſe ſimple perſons, which doe beleeue in mee, that haue yee done to my ſelfe. Therefore let vs diligently foreſee, that our faith and hope which we haue conceiued in Almighty GOD, and in our Sauiour Chriſt, ware not faint, nor that the loue which wee beare in hand to beare to him, ware not cold: but let vs ſtudy daily and diligently to ſhew our ſelues to be the true honourers and louers of GOD, by keeping

Matth. 25.

of

of his Commandements, by doing of good deeds vnto our needy neighbours, releeuing by all meanes that wee can, their pouerty with our abundance and plenty, their gouernance with our wisedome and learning, and comfort their weakenesse with our strength and authority, calling all men backe from euill doing, by godly counsell and good example, persseuering still in well doing, so long as wee liue: so shall wee not need to feare death for any of those three causes afore mentioned, nor yet for any other cause that can bee imagined: but contrarily, considering the manifold sicknesses, troubles, and sorrowes of this present life, the dangers of this perilous pilgrimage, and the great encumbrance which our Spirit hath by this sinfull flesh and fraile body subiect to death: considering also the manifold sorrowes and dangerous deceits of this world on euery side, the intolerable pride, couetousnesse, and lechery, in time of prosperity, the impatient murmuring of them that bee worldly, in time of aduersity, which cease not to withdraw and plucke vs from GOD, our Sauiour Christ, from our life, wealth, or euerlasting ioy and saluation: considering also the innumerable assaults of our Ghostly enemy the Diuell, with all his fiery darts of ambition, pride, lechery, vaine-glory, enuy, malice, detraction, or backbiting, with other his innumerable deceits, engines, and snares, whereby hee goeth busily about to catch all men vnder his dominion, euer like a roaring Lion, by all meanes searching whom hee may deuoure. The faythfull Christian man which considereth all these
1 Pet. 5. miseries, perils, and incommodities (whereunto hee is subiect so long as hee heere liueth vpon earth) and on the other part considereth that blessed and comfortable state of the heauenly life to come, and the sweete condition of them that depart in the Lord, how they are deliuered from the continuall encumbrances of of their mortall and sinnefull body, from all the malice, crafts, and deceits of the world, from all the assaults of their Ghostly enemy the Diuell, to liue in peace, rest, and endlesse quietnesse, to liue in the fellowship of innumerable Angels, and with the congregation of perfect iust men, as Patriarches, Prophets, Martyrs, and Confessours, and finally vnto the presence of Almighty GOD, and our Sauiour Jesus Christ. Hee that doth consider all these things, and beleeueth them assuredly, as they are to bee beleeued, euen from the bottome of his heart, being established in GOD in his true faith, hauing a quiet conscience in Christ, a firme hope, and assured trust in GOD S mercy, through the merits of Jesu Christ to obtayne this quietnesse, rest, and euerlasting ioy, shall not onely bee without feare of bodily death, when it commeth, but certainely (as S. Paul did) so shall hee gladly (according
Philip. 1. to GOD S will, and when it pleaseth GOD to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of euill, and liue euer to GOD S pleasure, in perfect obedience of his will with our Sauiour Jesus Christ, to whose gracious presence the Lord of his infinit mercy and grace bring vs, to raigne with him in life euerlasting: to whom with our heauenly Father, and the holy Ghost, bee glory in worlds without end. Amen.

AN

AN EXHORTATION

concerning good Order, and obedience to *Rulers and Magistrates.*

Almighty GOD hath created and appointed all things in heauen, earth, and waters, in a most excellent and perfect order. In Heauen, hee hath appointed distinct and seuerall orders and states of Archangels and Angels. In earth hee hath assigned & appointed Kings, Princes, with other gouernours vnder them, in all good and necessary order. The water aboue is kept, and rayneth downe in due time and season. The Sun, Moone, Starres, Rainebow, Thunder, Lightning, Clouds, and all Birds of the ayre, doe keepe their order. The Earth, Trees, Seedes, Plants, Hearbes, Corne, Grasse, and all manner of Beasts keepe themselues in order: all the parts of the whole yeere, as Winter, Summer, Months, Nights and Daies, continue in their order: all kindes of Fishes in the Sea, Riuers, and Waters, with all Fountaines, Springs, yea, the Seas themselues keepe their comely course and order: and man himselfe also hath all his parts both within and without, as soule, heart, minde, memory, vnderstanding, reason, speech, with all and singuler corporall members of his body in a profitable, necessary, and pleasant order: euery degree of people in their vocation, calling and office, hath appointed to them their duty and order: some are in high degree, some in low; some Kings and Princes, some inferiours and subiects, Priests, and Lay men, Masters and Seruants, Fathers, and Children, Husbands, and Wiues, Rich and Poore, and euery one haue neede of other, so that in all things is to bee loued and praised the goodly order of GOD, without the which no house, no City, no Common-wealth can continue and indure or last. For where there is no right order, there raigneth all abuse, carnall liberty, enormity, sinne, and Babylonicall confusion. Take away Kings, Princes, Rulers, Magistrates, Judges, and such estates of GODS order, no man shall ride or goe by the high way vnrobbed, no man shall sleepe in his owne house or bedde vnkilled, no man shall keepe his wife, children, and possession in quietnesse, all things shall bee common, and there must needes follow all mischiefe, and vtter destruction both of soules,

soules, bodies, goods, and Common-wealths. But blessed bee GOD, that wee in this Realme of England feele not the horrible calamities, miseries, and wretchednesse, which all they undoubtedly feele and suffer, that lacke this godly order: and prayed bee GOD, that wee know the great excellent benefit of God shewed towards vs in this behalfe. GOD hath sent vs his high gift, our most deare Soueraigne Lord King CHARLES, with a godly, wise, and honourable Councell, with other superiours and inferiours, in a beautifull order, and godly. Wherefore, let vs Subiects doe our bounden dueties, giuing hearty thankes to GOD, and praying for the preseruation of this godly order. Let vs all obey euen from the bottome of our hearts, all their godly proceedings, lawes, statutes, proclamations, and iniunctions, with all other godly orders. Let vs consider the Scriptures of the holy Ghost, which perswade and command vs all obediently to bee subiect, first and chiefely to the Kings Maiesty, supreme Gouernour ouer all, and the next, to his honourable Councell, and to all other Noble men, Magistrates, and Officers, which by GODS goodnesse bee placed and ordered. For Almighty GOD is the onely author and prouider for this forenamed state and order, as it is written of God, in the Booke
Prou. 8. of the Prouerbs: Through mee Kings doe raigne, through me Councellers make iust lawes, through mee doe Princes beare rule, and all Iudges of the earth execute iudgement: I am louing to them that loue mee. Here let vs marke well, and remember that the high power and authority of Kings, with their making of lawes, iudgements and offices, are the ordinances not of man, but of GOD: and therefore is this word (through mee) so many times repeated. Here is also well to bee considered and remembred, that this good order is appointed by GODS Wisedome, Fauour, and Loue, especially for them that loue GOD, and therefore hee sayth, I loue them that loue mee. Also in
Wisd. 6. the booke of Wisedome wee may euidently learne, that a Kings power, authority, and strength, is a great benefit of GOD, giuen of his great mercy, to the comfort of our great misery. For thus wee reade there spoken to Kings, Heare, O yee Kings, and vnderstand, learne yee that bee Iudges of the ends of the earth, giue eare yee that rule the multituds: for the power is giuen you of the Lord, and the strength, from the highest. Let vs learne also here by the infallible and vndeceiueable Word of GOD, that Kings and other supreme and higher officers are ordayned of GOD, who is most highest: and therfore they are here taught diligently to apply and giue themselues to knowledge and wisedome, necessary for the ordering of Gods people to their gouernance committed, or whom to gouerne they are charged of God. And they bee here also taught by Almighty God, that they should acknowledge themselues to haue all their power and strength not from Rome, but
Deut. 33. immediately of GOD most Highest. Wee reade in the booke of Deuteronomy, that all punishment pertaineth to God, by this sentence, Vengeance is mine, and I will reward. But this sentence wee must vnderstand to pertaine also vnto the Magistrates, which doe exercise

Gods

GODS roome in iudgement, and punishing by good and godly lawes, here in earth. And the places of Scripture, which seeme to remooue from among all Christian men, iudgement, punishment, or killing, ought to bee vnderstood, that no man (of his owne priuate authority) may be Iudge ouer other, may punish, or may kill. But we must referre all iudgement to God, to Kings, and Rulers, Iudges vnder them, which bee GODS officers to execute iustice, and by plaine words of Scripture, haue their authority and vse of the sword graunted from GOD, as wee are taught by Saint Paul, that deare and chosen Apostle of our Sauiour Christ, whom wee ought diligently to obey, euen as wee would obey our Sauiour Christ if hee were present. Thus Saint Paul writeth to the Romanes, Let euery soule submit himselfe vnto the authority of the higher powers, for there is no power but of GOD. The powers that bee, bee ordained of GOD. Whosoeuer therefore withstandeth the power, withstandeth the ordinance of GOD: but they that resist, or are against it, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou bee without feare of that power? Doe well then, and so shalt thou bee praysed for the same, for hee is the Minister of GOD, for thy wealth. But and if thou doe that which is euill, then feare, for hee beareth not the sword for nought, for hee is the Minister of GOD, to take vengeance on him that doeth euill. Wherefore yee must needs obey, not onely for feare of vengeance, but also, because of conscience, and euen for this cause pay you tribute, for they are Gods Ministers seruing for the same purpose. Rom. 13.

Here let vs learne of Saint Paul the chosen vessell of GOD, that all persons hauing soules (hee excepteth none, nor exempteth none, neyther Priest, Apostle, nor Prophet, saith S. Chrysostome) do owe of bounden duty, and euen in conscience, obedience, submission, and subiection to the high powers, which be set in authority by God, for as much as they bee Gods Lieutenants, Gods Presidents, Gods Officers, Gods Commissioners, Gods Iudges, ordained of GOD himselfe, of whom onely they haue all their power, and all their authority. And the same S. Paul threatneth no lesse paine, then euerlasting damnation to all disobedient persons, to all resisters against this generall and common authority, for as much as they resist not man but GOD, not mans deuice and inuention, but GODS Wisedome, GODS Order, Power, and Authority.

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The second part of the Sermon of Obedience.

FOr as much as GOD hath created and disposed all things in a comely order, wee haue beene taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all Commonweales, to obserue and keepe a due order, and to be obedient to the powers, their ordinances, and lawes, & that all rulers are appointed of God, for a goodly order to bee kept in the world: and also how the Magistrates ought to learne how to rule and gouerne according to Gods Lawes: and that all Subiects are bound to obey them as Gods Ministers, yea, although they bee euill, not onely for feare, but also for conscience sake. And here (good people) let vs all marke diligently, that it is not lawfull for inferiors and Subiects, in any case to resist and stand against the superiour powers: for Saint Pauls words bee plaine, that whosoeuer withstandeth, shall get to themselues damnation, for whosoeuer withstandeth, withstandeth the ordinance of GOD. Our Sauiour Christ himselfe, and his Apostles, receiued many and diuers iniuries of the vnfaithfull and wicked men in authority: yet wee neuer reade, that they or any of them caused any sedition or rebellion against authority. Wee read oft, that they patiently suffered all troubles, vexations, slaunders, pangs, and paines, and death it selfe obediently without tumult or resistance. They committed their cause to him that iudgeth righteously, and prayed for their enemies heartily and earnestly. They knew that the authority of the powers, was GODS ordinance, and therefore both in their words and deedes, they taught euer obedience to it, and neuer taught nor did the contrary. The wicked Iudge Pilate sayde to Christ, knowest thou not that I haue power to crucifie thee, and haue power also to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue. Whereby Christ taught vs plainely, that euen the wicked rulers haue their power and authoritie from God, and therefore it is not lawfull for their Subiects to withstand them, although they abuse their power: much lesse then it is lawfull for subiects, to withstand their godly and Christian Princes, which doe not abuse their authority, but vse the same to Gods glory, and to the profit and commodity of Gods people. The holy Apostle Peter commandeth seruants to be obedient to their masters, not onely if they bee good and gentle, but also if they bee euill and froward: affirming that the vocation and calling of Gods people is to bee patient, and of the suffering sides. And there hee bringeth in the patience of our Sauiour Christ, to perswade obedience to gouernours, yea, although they bee wicked and wrong doers. But let

1 Pet. 2.

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vs now heare S. Peter himselfe speake, for his words certifie best our conscience. Thus hee vttereth them in his first Epistle, Seruants, obey your Masters with feare, not onely if they bee good and gentle, but also if they be froward. For it is thanke-worthy, if a man for conscience toward GOD, endureth griefe, and suffer wrong vndeserued: for what prayse is it, when ye bee beaten for your faults, if ye take it patiently? but when ye doe well, if you then suffer wrong and take it patiently, then is there cause to haue thanke of GOD, for hereunto verily were yee called: for so did Christ suffer for vs, leauing vs an example, that wee should follow his steps. All these bee the very words of S. Peter. Holy Dauid also teacheth vs a good lesson in this behalfe, who was many times most cruelly and wrongfully persecuted of King Saul, and many times also put in ieopardie and danger of his life by King Saul and his people, yet hee neyther withstood, neyther vsed any force or violence against King Saul his mortal and deadly enemie, but did euer to his liege Lord and Master King Saul, most true, most diligent, and most faithfull seruice: Insomuch that when the Lord GOD had giuen King Saul into Dauids hands in his owne Caue, hee would not hurt him, when hee might without all bodily perill easily haue slaine him, no hee would not suffer any of his seruants once to lay their hand vpon King Saul, but prayed to GOD in this wise, Lord, keepe mee from doing that thing vnto my Master, the Lords anoynted, kepe mee that I lay not my hand vpon him, seeing he is the anoynted of the Lord: for as truely as the Lord liueth (except the Lord smite him, or except his day come, or that hee goe downe to warre, and perish in battaile) the Lord be mercifull vnto me, that I lay not my hand vpon the Lords anoynted. And that Dauid might haue killed his enemie King Saul, it is euidently prooued in the first booke of the Kings, both by the cutting off the lap of Sauls garment, and also by plaine confession of King Saul. Also another time, as is mentioned in the same booke, when the most vnmercifull and most vnkinde King Saul did persecute poore Dauid, GOD did againe giue King Saul into Dauids hands, by casting of King Saul and his whole armie into a dead sleepe, so that Dauid, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his speare stacke in the ground at his head: then said Abisai vnto Dauid, GOD hath deliuered thine enemie into thy hands at this time, now therefore let mee smite him once with my speare to the earth, and I will not smite him againe the second time: meaning thereby to haue killed him with one stroke, and to haue made him sure for euer. And Dauid answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords anointed, and be guiltlesse? And Dauid sayd furthermore, As sure as the Lord liueth, the Lord shall smite him, or his day shall come to die, or he shall descend or goe downe into battaile, and there perish: the Lord keepe me from laying my hands vpon the Lords anoynted. But take thou now the speare that is at his head, and the cruse of water, and let vs goe: and so he did. Here is euidently prooued, that we may not withstand, nor in any wise hurt an anoynted King, which is GODS lieftenant, vice-gerent, and highest minister in that countrey where hee is King. But peraduen-

1. Pet. 2.

1. King 18. 19. 20.

An obiection. ture some heere would say, that Dauid in his owne defence might haue killed King Saul lawfully, and with a safe conscience. But

An answer. Holy Dauid did know that hee might in no wise withstand, hurt or kill his Soueraigne Lord and King: hee did know hee was but King Sauls subiect, though hee were in great fauour with GOD, and his enemy King Saul out of Gods fauour. Therefore though he were neuer so much prouoked, yet he refused vtterly to hurt the Lords Anoynted. He durst not for offending GOD & his own conscence (although he had occasion and opportunity) once lay his hands vpon Gods high officer the King, whom he did know to be a person reserued & kept (for his office sake) onely to GODS punishment and iudgement, therefore hee prayeth so oft, and so earnestly, that hee lay not his hands vpon the Lords Anoin-

Psal. 38. ted. And by these two examples, Saint Dauid (being named in Scripture a man after GODS owne heart) giueth a generall rule and lesson to all subiects in the world, not to withstand their liege Lord and King, not to take a sword by their priuate authority against their King, GODS Anointed, who onely beareth the Sword by GODS authority for the maintenance of the good, and for the punishment of the euill, who onely by GODS Law hath the vse of the sword at his command, and also hath all power, iurisdiction, regiment, correction and punishment, as supreme Gouernour of all his Realmes and Dominions, and that euen by the authority of GOD, and by GODS ordinances. Yet another notable

2. King. 1. story and Doctrine is in the second booke of the Kings, that maketh also for this purpose. When an Amalekite, by King Sauls owne consent and commandement, had killed King Saul, hee went to Dauid, supposing to haue had great thankes for his message, that hee had killed Dauids deadly enemy, and therefore hee made great haste to tell to Dauid the chaunce, bringing with him King Sauls Crowne that was vpon his head, and his bracelet that was vpon his arme, to perswade his tidings to be true. But godly Dauid was so farre from reioycing at this newes, that immediatly and forthwith hee rent his clothes off his backe, hee mourned and wept, and said to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords Anointed to destroy him? And by and by Dauid made one of his seruants to kill the messenger, saying, Thy blood bee on thine owne head, for thine owne mouth hath testified and witnessed against thee, granting that thou hast slaine the Lords Anointed. These examples being so manifest and euident, it is an intolerable ignorance, madnesse, and wickednesse, for subiects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most deare and most dread Soueraigne Lord and King, ordained and appointed of GODS goodnes for their commodity, peace, and quietnesse. Yet let vs beleeue vndoubtedly, (good Christian people) that wee may not obey Kings, Magistrates or any other, (though they bee our owne fathers) if they would command vs to doe any thing contrary to GODS commandements. In such a case wee ought to say

Acts. 7. with the Apostle, Wee must rather obey GOD then man. But neuertheless in that case wee may not in any wise withstand violently, or

rebell

rebell againſt rulers, or make any inſurrection, ſedition, or tumults, eyther by force of armes (or otherwiſe) againſt the Anoynted of the Lord, or any of his officers: But wee muſt in ſuch caſe patiently ſuffer all wrongs, and iniuries, referring the iudgement of our cauſe onely to GOD. Let vs feare the terrible puniſhment of Almighty GOD againſt traytors and rebellious perſons, by the example of Chore, Dathan, and Abiron, who repugned and grudged againſt GODS Magiſtrates and Officers, and therefore the earth opened and ſwallowed them vp aliue. Other for their wicked murmuring and rebellion, were by a ſudden fire ſent of GOD, vtterly conſumed. Other, for their froward behauiour to their rulers and gouernours, Gods Miniſters, were ſuddenly ſtricken with a foule leproſie. Other were ſtinged to death with wonderfull ſtrange fiery ſerpents. Other were ſore plagued, ſo that there was killed in one day, the number of fourteene thouſand and ſeuen hundred, for rebellion againſt them whom God had appoynted to be in authority. Abſalon alſo rebelling againſt his father King Dauid, was 2. King. 18.
puniſhed with a ſtrange and notable death.

The third part of the Sermon of Obedience.

YEe haue heard before in this Sermon of good order and obedience, manifeſtly proued both by the Scriptures and examples, that all ſubiects are bounden to obey their Magiſtrates, and for no cauſe to reſiſt, or withſtand, or rebell, or make any ſedition againſt them, yea, although they bee wicked men. And let no man thinke that hee can eſcape vnpuniſhed, that committeth treaſon, conſpiracy, or rebellion againſt his ſoueraigne Lord the King, though hee commit the ſame neuer ſo ſecretly, eyther in thought, word, or deede, neuer ſo priuily, in his priuy chamber by himſelfe, or openly communicating, and conſulting with others. For treaſon will not bee hid, treaſon will out at length: GOD will haue that moſt deteſtable vice both opened and puniſhed, for that it is ſo directly againſt his ordinance, and againſt his high principall Iudge, and Anoynted in earth. The violence and iniury that is committed againſt authority, is committed againſt GOD, the Common-weale, and the whole Realme, which GOD will haue knowne, and condignly and worthily puniſhed one way or other. For it is notably written of the Wiſe man in Scripture, in the booke called Eccleſiaſtes: With the King no euill in thy thought, nor ſpeake no hurt of him in thy priuy chamber: for the bird of the ayre ſhall betray thy voyce, and with her feathers ſhall bewray thy words. Theſe leſſons and examples are written for our learning. Therefore let vs all feare the moſt deteſtable vice of rebellion, euer knowing and remembring, that hee that reſiſteth or withſtandeth common authority, reſiſteth or withſtandeth GOD and his ordi-

nance, as it may be proued by many other moe places of holy Scripture. And here let vs take heed that wee vnderstand not these or such other like places (which so straitly command obedience to superiours, and so straitly punished rebellion, and disobedience to the same) to bee meant in any condition of the pretensed or coloured power of the Bishop of Rome. For truely the Scripture of GOD alloweth no such vsurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, bee to extoll and set forth GODS true ordinance, and the authority of GODS anoynted kings, and of their officers appoynted vnder them. And concerning the vsurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: wee may easily perceiue how false, fained, and forged it is, not onely in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Sauiour Christ, and S. Peter, teach most earnestly and agreeable obedience to kings, as to the chiefe and supreme rulers in this world, next vnder GOD: but the Bishop of Rome teacheth, that they that are vnder him, are free from all burdens and charges of the Common-wealth, and obedience toward their Prince, most clearely against Christs doctrine and S. Peters. Hee ought therefore rather to bee called Antichrist, and the successour of the Scribes and Pharises, then Christs vicar, or S. Peters successour: seeing that not onely in this poynt, but also in other weighty matters of Christian religion, in matters of remission and forgiuenesse of sinnes, and of saluation, hee teacheth so directly against both S. Peter, and against our Sauiour Christ, who not onely taught obedience to kings, but also practised obedience in their conuersation and liuing: For wee reade that they both payd tribute to the king: And also wee reade that the holy Virgin Mary, mother to our Sauiour Christ, and Joseph, who was taken for his father, at the Emperours commandement went to the Citty of Dauid, named Bethlehem, to be tared among other, and to declare their obedience to the Magistrates, for GODS ordinances sake. And heere let vs not forget the blessed Virgin Maries obedience, for although shee was highly in GODS fauour, and Christs naturall mother, and was also great with childe at the same time, and so nigh her trauaile, that she was deliuered in her iourney, yet shee gladly without any excuse or grudging (for conscience sake) did take that cold and foule winter iourney, being in the meane season so poore, that shee lay in a stable, and there shee was deliuered of Christ. And according tothe same, lo how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your selues, and bee subiect (sayth hee) vnto kings, as vnto the chiefe heads, and vnto rulers, as vnto them that are sent of him for the punishment of euill doers, and for the prayse of them that doe well, for so is the will of GOD. I neede not to expound these words, they bee so plaine of themselues. S. Peter doth not say, Submit your selues vnto mee, as supreme head of the Church: neyther saith hee, Submit your selues from time to time to my successours in Rome: but hee sayth, Submit your selues vnto your king, your supreme head, and vnto those that hee appoynteth in authority vnder him, for that you shall

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so shew your obedience, it is the will of GOD. GOD will that you bee in subiection to your head and King. This is GODS ordinance, GODS Commandement, and GODS holy will, that the whole body of euery Realme, and all the members and parts of the same, shall bee subiect to their head, their King, and that (as S. Peter writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, and not for feare onely. Thus wee learne by the Word of GOD, to yeeld to our King, that is due to our King: that is, honour, obedience, payments of due tares, customes, tributes, subsidies, loue and feare. Thus wee know partly our bounden duties to common authority, now let vs learne to accomplish the same. And let vs most instantly and heartily pray to GOD, the onely authour of all authority, for all them that bee in authority, according as S. Paul willeth, writing thus to Timothy in his first Epistle: I exhort therefore, that aboue all things, prayers, supplications, intercessions, and giuing of thanks bee done for all men: for Kings, and for all that bee in authority, that wee may liue a quiet and a peaceable life, with all godlinesse and honesty: for that is good and accepted or allowable in the sight of GOD our Sauiour. Heere S. Paul maketh an earnest and an especiall exhortation, concerning giuing of thankes, and prayer for Kings and rulers, saying, Aboue all things, as hee might say, in any wise principally and chiefly, let prayer bee made for Kings. Let vs heartily thanke GOD for his great and excellent benefit and prouidence, concerning the state of Kings. Let vs pray for them, that they may haue GODS fauour and GODS protection. Let vs pray, that they may euer in all things haue God before their eyes. Let vs pray, that they may haue wisedome, strength, iustice, clemency, and zeale to Gods glory, to GODS verity, to Christian soules, and to the Common-wealth. Let vs pray, that they may rightly vse their sword and authority, for the maintenance and defence of the Catholike fayth contayned in holy Scripture, and of their good and honest subiects, for the feare and punishment of the euill and vicious people. Let vs pray, that they may most faythfully follow the Kings and Captaines in the Bible, Dauid, Ezekias, Iosias, and Moses, with such other. And let vs pray for our selues, that we may liue godly in holy and Christian conuersation: so shall wee haue GOD on our side, and then let vs not feare what man can doe against vs: so we shall liue in true obedience, both to our most mercifull King in Heauen, and to our most Christian King in Earth: so shall wee please GOD and haue the exceeding benefit, peace of conscience, rest and quietnesse heere in this world, and after this life, we shall enioy a better life, rest, peace, and the euerlasting blisse of Heauen: which hee grant vs all, that was obedient for vs all, euen to the death of the Crosse, Iesus Christ:

to whom with the Father and the Holy Ghost, bee all honour and glory, both now and euer.

Amen.

1 Pet. 2. Rom. 13. Mat. 22. Rom. 13. 1 Tim. 2.

A SERMON AGAINST whoredome and vncleanneſſe.

Although there want not (good Chriſtian people) great ſwarmes of vices worthy to be rebuked (vnto ſuch decay is true Godlineſſe and vertuous liuing now come:) yet aboue other vices, the outragious ſeas of adultery (or breaking of wedlocke) whoredome, fornication and vncleanenelſe, haue not onely burſt in, but alſo ouerflowed almoſt the whole world, vnto the great diſhonour of GOD, the exceeding infamy of the name of Chriſt, the notable decay of true Religion, and the vtter deſtruction of the publique wealth, and that ſo abundantly, that through the cuſtomable vſe thereof, this vice is growne vnto ſuch an height, that in a manner among many, it is counted no ſinne at all, but rather a paſtime, a dalliance, and but a touch of youth: not rebuked, but winked at: not puniſhed, but laughed at. Wherefore it is neceſſary at this preſent, to intreat of the ſinne of whoredome and fornication, declaring vnto you the greatneſſe of this ſinne, and how odious, hatefull, and abominable it is, and hath alway beene reputed before GOD and all good men, and how grieuouſly it hath beene puniſhed both by the Law of GOD, and the lawes of diuers Princes. Againe, to ſhew you certaine remedies, whereby yee may (through the grace of GOD) eſchew this moſt deteſtable ſinne of whoredome and fornication, and leade your liues in all honeſty and cleanneſſe, and that yee may perceiue that fornication, and whoredome are (in the ſight of GOD) moſt abominable ſinnes, yee ſhall call to remembrance this Commandement of GOD, Thou ſhalt not commit adultery: by the which word, adultery, although it bee properly vnderſtood of the vnlawfull commixtion or ioyning together of a married man with any woman beſide his wife, or of a wife with any man beſide her husband, yet thereby is ſignified alſo all vnlawfull vſe of thoſe parts, which bee ordained for generation. And this one commandement (forbidding adultery) doeth ſufficiently paint and ſet out before our eyes the greatneſſe of this ſinne of whoredome, and manifeſtly declareth how greatly it ought to bee abhorred of all honeſt and faythfull perſons. And that none of vs all ſhall thinke himſelfe excepted from this commandement, whether wee bee old or yong, married, or vnmarried, man or woman, heare what GOD the

Exodus 20.

Father

Father ſayth by his moſt excellent Prophet Moſes : There ſhall bee no whore among the daughters of Iſrael, nor no whoremonger among the ſonnes of Iſrael. Deut. 23.

Heere is whoredome, fornication, and all other vncleanneſſe forbidden to all kinds of people, all degrees, and all ages without exception. And that wee ſhall not doubt, but that this precept or Commandement pertaineth to vs indeede, heare what Chriſt (the perfect teacher of all trueth) ſayth in the new Teſtament, Yee haue heard (ſaith Chriſt) that it was ſayd to them of old time, Thou ſhalt not commit adulterie : but I ſay vnto you, Whoſoeuer ſeeth a Woman, to haue his luſt of her, hath committed adultery with her already in his heart. Heere our Sauiour Chriſt doeth not onely confirme and ſtabliſh the Law againſt adulterie, giuen in the old Teſtament of GOD the Father by his ſeruant Moſes, and make it of full ſtrength, continually to remaine among the profeſſours of his Name in the new Law : but he alſo (condemning the groſſe interpretation of the Scribes and Phariſes, which taught that the foreſaid commandement onely required to abſtaine from the outward adulterie, and not from the filthie deſires and vnpure luſts,) teacheth vs an exact and full perfection of puritie and cleanneſſe of life, both to keepe our bodies vndefiled, and our hearts pure and free from all euill thoughts, carnall deſires, and fleſhly conſents : How can we then be free from this Commandement, where ſo great charge is layd vpon vs? May a ſeruant doe what he will in any thing, hauing commandement of his maſter to the contrary? Is not Chriſt our Maſter? Are not we his ſeruants? How then may we neglect our Maſters will and pleaſure, and follow our owne will and phantaſie? Ye are my friends (ſaith Chriſt) if you keepe thoſe things that I command you. Matth. 5.

Now hath Chriſt our Maſter commanded vs that wee ſhould forſake all vncleanneſſe and filthineſſe both in body and ſpirit : this therefore muſt wee doe, if we looke to pleaſe GOD. In the Goſpell of Saint Matthew we reade, that the Scribes and Phariſes were grieuouſly offended with Chriſt, becauſe his Diſciples did not keepe the tradition of the forefathers, for they waſhed not their hands when they went to dinner or ſupper: And among other things, Chriſt anſwered and ſaid, Heare and vnderſtand; Not that thing which entreth into the mouth defileth the man, but that which commeth out of the mouth defileth the man. For thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed euill thoughts, murders, breaking of wedlocke, whoredome, thefts, falſe witneſſe, blaſphemies : theſe are the things which defile a man. Here may wee ſee, that not onely murder, theft, falſe witneſſe, and blaſphemie, defile men, but alſo euill thoughts, breaking of wedlocke, fornication, and whoredome. Who is now of ſo little wit, that hee will eſteeme whoredome and fornication to bee things of ſmall importance, and of no waight before GOD? Chriſt (who is the trueth, and can not lie) ſayth that euill thoughts, breaking of wedlocke, whoredome, and fornication defile a man, that is to ſay, corrupt both the body and ſoule of man, and make them Ioh. 15. Matth. 15. Matth. 15. Mark 7. Titus 1.

them, of the temples of the Holy Ghost, the filthie dunghill, or dungeon of all vncleane Spirits; of the house of GOD, the dwelling place of Satan.

Iohn 8. Againe in the Gospell of Saint Iohn, when the woman taken in adulterie, was brought vnto Christ, said not hee vnto her, Goe thy way, Rom. 6. and sinne no more: Doeth not he here call whoredome sinne? And what is the reward of sinne, but euerlasting death? If whoredome bee sinne, 1 Iohn 3. then it is not lawfull for vs to commit it. For Saint Iohn sayth, He that committeth sinne, is of the deuill. And our Sauiour saith, Euery one that committeth sinne, is the seruant of sinne. If whoredome had not Iohn 8. beene sinne, surely Saint Iohn Baptist would neuer haue rebuked king Herod for taking his brothers wife, but hee told him plainely, that it Marke 6. was not lawfull for him to take his brothers wife. Hee winked not at the whoredome of Herod, although hee were a king of power, but boldly reproued him for his wicked and abominable liuing, although for the same hee lost his head. But he would rather suffer death (then see GOD so dishonoured, by the breaking of his holy precept and Commandement) then to suffer whoredome to be vnrebuked, euen in a king. If whoredome had beene but a pastime, a dalliance, & not to bee passed off, (as many count it now a dayes) truely Iohn had beene more then twice mad, if hee would haue had the displeasure of a king, if hee would haue beene cast in prison, and lost his head for a trifle. But Iohn knew right well how filthy, and stinking, and abominable the sinne of whoredome is in the sight of GOD, therefore would not hee leaue it vnrebuked, no not in a king. If whoredome bee not lawfull in a king, neither is it lawfull in a subiect. If whoredome be not lawfull in a publique or common officer, neither is it lawfull in a priuate person. If it bee not lawfull neither in king, nor subiect, neither in common officer, nor priuate person, truely then it is lawfull in no man nor woman of whatsoeuer degree or Acts 15. age they bee. Furthermore in the Acts of the Apostles wee reade, that when the Apostles and Elders with the whole Congregation, were gathered together to pacifie the hearts of the faithfull dwelling at Antioch, (which were disquieted through the false Doctrine of certaine Iewish preachers) they sent word to the brethren, that it seemed good to the holy Ghost, and to them, to charge them with no more then with necessary things: among other, they willed them to abstaine from idolatry and fornication, from which (said they) if yee keepe your selues, yee shall do well. Note heere, how these holy and blessed Fathers of Christs Church, would charge the congregation with no more things then were necessary. Marke also how among those things, from the which they commanded the brethren of Antioch to abstaine, fornication and whoredome are numbred. It is therefore necessary, by the determination and consent of the Holy Ghost, and the Apostles and Elders, with the whole Congregation, that as from idolatrie and superstition, so likewise wee must abstaine from fornication and whoredome. It is necessary vnto saluation to abstaine from idolatrie: So is it to abstaine from whoredome. Is there any nigher way to leade vnto damnation, then to bee an idolater? No. Euen so, neither is

there

there any neerer way to damnation, then to bee a fornicator and a whoremonger. Now where are thoſe people which ſo lightly eſteeme breaking of wedlocke, whoredome, fornication and adulterie? It is neceſſarie, ſaith the Holy Ghoſt, the bleſſed Apoſtles, the Elders, with the whole Congregation of Chriſt, it is neceſſary to ſaluation (ſay they) to abſtaine from whoredome. If it be neceſſary vnto ſaluation, then woe be to them, which neglecting their ſaluation, giue their mindes to ſo filthy and ſtinking ſinne, to ſo wicked vice, and to ſuch deteſtable abomination.

The ſecond part of the Sermon againſt *Adulterie.*

YOu haue beene taught in the firſt part of this Sermon againſt Adulterie, how that vice at this day raigneth moſt aboue all other vices, and what is meant by this word (Adulterie) and how holy Scripture diſſwadeth or diſcounſaileth from doing that filthy ſinne, & finally what corruption commeth to mans ſoule through the ſinne of Adultery. Now, to proceed further, let vs heare what the bleſſed Apoſtle Saint Paul ſayth to this matter, writing to the Romanes, hee hath theſe words: Let vs caſt away the workes of darkeneſſe, and put on the armour of light. Let vs walke honeſtly as it were in the day time, not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and enuying, but put yee on the Lord Ieſus Chriſt, and make not prouiſion for the fleſh to fulfill the luſts of it. Here the holy Apoſtle exhorteth vs to caſt away the workes of darkneſſe, which (among other) he calleth gluttonous eating, drinking, chambering, and wantonneſſe, which are all Miniſters vnto that vice, and preparations to induce and bring in the filthy ſinne of the fleſh. Hee calleth them the deedes and workes of darkeneſſe, not onely becauſe they are cuſtomably in darkneſſe, or in the night time (for euery one that doeth euill, hateth the light, neither commeth hee to the light, leſt his workes ſhould bee reproued) but that they lead the right way vnto that vtter darkeneſſe, where weeping and gnaſhing of teeth ſhall bee. And hee ſaith in another place of the ſame Epiſtle, They that are in the fleſh, cannot pleaſe GOD: We are debters, not to the fleſh, that we ſhould liue after the fleſh, for if yee liue after the fleſh, ye ſhall die. Againe hee ſaith, Flee from whoredome, for euery ſinne that a man committeth, is without his body: but whoſoeuer committeth whoredome, ſinneth againſt his owne body. Doe yee not know, that your members are the Temples of the Holy Ghoſt which is in you, whom alſo yee haue of GOD, and yee are not your owne? For yee are dearely bought: glorifie GOD in your bodies, &c. And a little before he ſaith, Doe yee not know that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members

Rom 13.

Iohn 3. Matth. 25.

Rom. 8.

1. Cor. 6.

of

of a whore? GOD forbid. Doe yee not know, that hee which cleaueth to a whore, is made one body with her? There shall bee two in one flesh (saith hee) but he that cleaueth to the Lord, is one Spirit. What godly words doeth the blessed Apostle Saint Paul bring foorth here, to dissuade and dissounsell vs from whoredome and all vncleannes? Your members (saith hee) are the Temples of the Holy Ghost, which whosoeuer doeth defile, GOD will destroy him, as saith Saint Paul. If wee bee the Temple of the Holy Ghost, how vnfitting then is it, to driue that Holy Spirit from vs through whoredome, and in his place to set the wicked spirits of vncleannesse and fornication, and to be ioyned, and doe seruice to them?

1. Pet. 1. Ye are dearely bought (saith he) therefore glorifie GOD in your bodies. Christ that innocent Lambe of GOD, hath bought vs from the seruitude

Esai. 38. of the deuill, not with corruptible gold & siluer, but with his most precious and deare heart blood. To what intent? That wee should fall againe into our old vncleannesse and abominable liuing? Nay verily: but that wee

Luke 1. should serue him all the dayes of our life, in holinesse and righteousnesse, that wee should glorifie him in our bodies, by puritie and cleannesse of life. Hee declareth also that our bodies are the members of Christ: How vnseemely a thing is it then to cease to be incorporate or imbodyed and made one with Christ, and through whoredome to bee enioyned and made all one with a whore? What greater dishonour or iniury can wee doe to Christ, then to take away from him the members of his body, and to ioyne them to whores, deuils, and wicked spirits? And what more dishonour can wee doe to our selues, then through vncleannesse, to lose so excellent a dignitie and freedome, and to become bondslaues, and miserable captiues to the spirits of darkenesse? Let vs therefore consider, first the glorie of Christ, then our estate, our dignitie, and freedome, wherein GOD hath set vs, by giuing vs his Holy Spirit, and let vs valiantly defend the same against Satan, and all his craftie assaults, that Christ may bee honoured, and that wee lose not our libertie or freedome, but still remaine in one Spirit with him.

Eph. 5. Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs to be so pure and free from adultery, fornication, and all vncleannesse, that we not once name them among vs (as it becommeth Saints) nor filthinesse, nor foolish talking, nor iesting, which are not comely, but rather

1 Cor. 6. giuing of thankes: for this ye know (sayth he) that no whoremonger, neither vncleane person, or couetous person (which is an idolater) hath any inheritance in the Kingdome of Christ and of GOD. And that we should remember to be holy, pure, and free from all vncleannesse, the Holy Apostle calleth vs Saints, because we are sanctified and made holy by the bloud of Christ, through the holy Ghost.

Now if wee be Saints, what haue we to doe with the maners of the

1. Pet. 1. Heathen? Saint Peter sayth, As hee which called you is holy, euen so bee

Leuit. 19. ye holy also in your conuersation, because it is written, Be ye holy, for I am holy. Hitherto haue wee heard how grieuous a sinne fornication and whoredome is, and how greatly GOD doeth abhorre it throughout the whole Scripture: How can it any otherwise bee then a sinne of most abomination,

mination, ſeeing it may not once bee named among the Chriſtians, much leſſe it may in any poynt bee committed. And ſurely if wee would weigh the greatneſſe of this ſinne, and conſider it in the right kinde, wee ſhould finde the ſinne of whoredome, to bee that moſt filthy lake, foule puddle, and ſtinking ſinke, whereunto all kinds of ſinnes and euils flow, where alſo they haue their reſting place and abiding.

For hath not the adulterer a pride in his whoredome? As the Wiſe man ſayth, They are glad when they haue done euill, and reioyce in things that are ſtarke naught. Is not the adulterer alſo idle, and delighteth in no godly exercise, but onely in that his moſt filthy and beaſtly pleaſure? Is not his minde pluckt, and vtterly drawne away from all vertuous ſtudies, and fruitfull labours, and onely giuen to carnall and fleſhly imagination? Doeth not the whoremonger giue his minde to gluttony, that hee may bee the more apt to ſerue his luſts and carnall pleaſures? Doeth not the adulterer giue his minde to couetouſneſſe, and to polling and pilling of other, that hee may bee the more able to maintayne his harlots and whores, and to continue in his filthy and vnlawfull loue? Swelleth hee not alſo with enuy againſt other, fearing that his prey ſhould bee allured and taken away from him? Againe, is hee not yrefull, and replenished with wrath and diſpleaſure, euen againſt his beſt beloued, if at any time his beaſtly and diueliſh requeſt bee letted? What ſinne, or kinde of ſinne is it that is not ioyned with fornication and whoredome? It is a monſter of many heads: it receiueth all kinds of vices, and refuſeth all kinds of vertues. If one ſeuerall ſinne bringeth damnation, what is to bee thought of that ſinne, which is accompanied with all euils, and hath waiting on it whatſoeuer is hatefull to God, damnable to man, and pleaſant to Satan?

Great is the damnation that hangeth ouer the heads of fornicators and adulterers. What ſhall I ſpeake of other incommodities, which iſſue and flow out of the ſtinking puddle of whoredome? Is not that treaſure, which before all other is moſt regarded of honeſt perſons, the good fame and name of man and woman, loſt through whoredome? What patrimony or liuelode, what ſubſtance, what goods, what riches doth whoredome ſhortly conſume and bring to nought? What valiantneſſe and ſtrength is many times made weake, and deſtroyed with whoredome? What wit is ſo fine, that is not beſotted and defaced through whoredome? What beauty (although it were neuer ſo excellent, is not diſfigured through whoredome? Is not whoredome an enemy to the pleaſant flowre of youth, and bringeth it not gray haires and old age before the time? What gift of nature (although it were neuer ſo precious) is not corrupted with whoredome? Come not many foule and moſt loathſome diſeaſes of whoredome? From whence come ſo many baſtards and miſbegotten children, to the high diſpleaſure of GOD, and diſhonour of holy wedlocke, but of whoredome? How many conſume all their ſubſtance and goods, and at the laſt fall into ſuch extreme pouerty, that afterward they ſteale, and ſo are hanged, through whoredome? What contention and manſlaughter commeth of whoredome? How many mai-

bems

dens be deflowred, how many wiues corrupted, how many widowes defiled through whoredome? How much is the publique and Common-weale impouerished and troubled through whoredome? How much is GODS Word contemned and depraued through whoredome & whoremongers? Of this vice commeth a great part of the diuorces which (now adayes) bee so commonly accustomed and vsed by mens priuate authority, to the great displeasure of GOD, and the breach of the most holy knotte and bond of matrimony. For when this most detestable sinne is once crept into the brest of the adulterer, so that hee is intangled with vnlawfull and vnchast loue, straight waies his true and lawfull wife is despised, her presence is abhorred, her company stinketh, and is loathsome, whatsoeuer shee doth, is displayed: there is no quietnesse in the house, so long as shee is in sight: therefore to make short worke, shee must away, for her husband can brooke her no longer. Thus through whoredome, is the honest and harmelesse wife put away, and an harlot receiued in her stead: and in like sort, it happeneth many times in the wife towards her husband. O abomination! Christ our Sauiour, very GOD and Man, comming to restore the Law of his heauenly Father, vnto the right sence, vnderstanding and meaning, (among other things) reformed the abuse of this Law of GOD. For whereas the Iewes vsed a long sufferance, by custome, to put away their wiues, at their pleasure, for euery cause, Christ correcting that euill custome, did teach, that if any man put away his wife, and marrieth another, for any cause, except onely for adultery, (which then was death by the law) hee was an adulterer, and forced also his wife so diuorced, to commit adultery, if shee were ioyned to any other man, and the man also so ioyned with her, to commit adultery.

Matth. 19.

In what case then are these adulterers, which for the loue of an whore put away their true and lawfull wife, against all law, right, reason and conscience? O how damnable is the estate wherein they stand! Swift destruction shall fall on them, if they repent not, and amend not: For GOD will not suffer holy wedlocke thus to be dishonoured, hated and despised. Hee will once punish this fleshly and licencious manner of liuing, and cause that this holy ordinance shall bee had in reuerence and honour. For surely wedlocke (as the Apostle sayth) is honourable among all men, and the bed vndefiled: but whoremongers and fornicators God will iudge, that is to say, punish and condemne. But to what purpose is this labour taken, to describe and set forth the greatnesse of the sinne of whoredome, and the discommodities that issue and flow out of it, seeing that breath and tongue shall sooner faile any man, then hee shall or may bee able to set it out according to the abomination and hainousnesse thereof? Notwithstanding this is spoken, to the intent that all men should flee whoredome, and liue in the feare of GOD:

Heb. 3.

GOD grant that it may not bee spoken in vaine.

The

The third part of the Sermon againſt Adultery.

IN the ſecond part of this Sermon againſt adultery that was laſt read, you haue learned how earneſtly the Scripture warneth vs to auoyde the ſinne of adultery, and to imbrace cleanneſſe of life: and that through adultery, wee fall into all kinds of ſinne, and are made bond-ſlaues to the deuill: through cleanneſſe of life wee are made members of Chriſt: and finally, how farre adultery bringeth a man from all goodneſſe, and driueth him headlong into all vices, miſchiefe, and miſery. Now will I declare vnto you in order, with what grieuous puniſhments GOD in times paſt plagued adultery, and how certaine worldly Princes alſo did puniſh it, that yee may perceiue that whoredome and fornication bee ſinnes no leſſe deteſtable in the ſight of GOD, and all good men, then I haue hitherto vttered. In the firſt booke of Moſes wee reade, that when mankind began to bee multiplied vpon the earth, the men and women gaue their mindes ſo greatly to fleſhly delight, and filthy pleaſure, that they liued without all feare of GOD. GOD ſeeing this their beaſtly and abominable liuing, and perceiuing that they amended not, but rather increaſed dayly more and more in their ſinfull and vncleane manners, repented that euer hee had made man: and to ſhew how greatly hee abhorreth adultery, whoredome, fornication, and all vncleanneſſe, hee made all the fountaines of the deepe earth to burſt out, and the ſluces of Heauen to bee opened, ſo that the raine came downe vpon the earth by the ſpace of fourty dayes and fourty nights, and by this meanes deſtroyed the whole world, and all mankinde, eight perſons onely excepted, that is to ſay, Noe the preacher of righteouſneſſe, (as S. Peter calleth him) and his wife, his three ſonnes and their wiues. O what a grieuous plague did GOD caſt here vpon all liuing creatures for the ſin of whoredome! For the which GOD tooke vengeance, not onely of man, but of all beaſts, fowles, and all liuing creatures. Manſlaughter was committed before, yet was not the world deſtroyed for that: but for whoredome all the world (few onely except) was ouerflowed with waters, and ſo periſhed. An example worthy to be remembred, that yee may learne to feare God. *Gen. 6.*

Wee read againe, that for the filthy ſinne of vncleanneſſe, Sodom and Gomorrhe, and the other Citties nigh vnto them, were deſtroyed by fire and brimſtone from Heauen, ſo that there was neyther man, woman, childe, nor beaſt, nor yet any thing that grew vpon the earth then left vndeſtroyed. Whoſe heart trembleth not at the hearing of this Hiſtory? Who is ſo drowned in whoredome and vncleanneſſe, that will not now for euer after leaue this abominable liuing, ſeeing that GOD ſo grieuouſ- *Gen. 19.*

ly punisheth vncleannesse, to raine fire and brimstone from heauen, to destroy whole Cities, to kill man, woman, and childe, and all other liuing creatures there abiding, to consume with fire all that euer grew: What can be more manifest tokens of GOD'S wrath and vengeance against vncleanenesse and impurity of life: Marke this History (good people) and
Gen. 12. feare the vengeance of GOD. Doe you not read also, that GOD did smite Pharao and his house with great plagues, because that hee vngodly
Gen. 20. desired Sara the wife of Abraham: Likewise reade wee of Abimelech King of Gerar, although hee touched her not by carnall knowledge. These plagues and punishments did GOD cast on vpon filthy and vncleane persons, before the Law was giuen (the law of nature onely reigning in the hearts of men) to declare how great loue hee had to Matrimony and wedlocke, and againe, how much he abhorred adultery, fornication, and
Leuit. 20. all vncleannesse. And when the Law that forbad whoredome, was giuen by Moses to the Iewes, did not GOD command that the breakers thereof should bee put to death? The words of the Law bee these: Whoso committeth adultery with any mans wife, shall dye the death, both the man and the woman, because hee hath broken wedlocke with his neighbours wife. In the Law also it was commanded, that a damosell and a man taken together in whoredome, should bee both stoned to death. In
Num. 25. another place wee also reade, that GOD commanded Moses to take all the head Rulers, and Princes of the people, and to hang them vpon gibbets openly, that euery man might see them, because they either committed, or did not punish whoredome. Againe, did not GOD send such a plague among the people for fornication, and vncleannesse, that they dyed in one day three and twenty thousand? I passe ouer for lacke of time, many other Histories of the holy Bible, which declare the grieuous vengeance, and heauy displeasure of GOD against whoremongers and adulterers. Certes this extreme punishment appoynted of GOD, sheweth euidently how greatly GOD hateth whoredome. And let vs not doubt, but that GOD at this present abhorreth all manner of vncleannesse, no lesse then hee did in the old law, and will vndoubtedly punish it, both in
Psal. 5. this world, and in the world to come. For he is a GOD that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glorie of GOD, and the saluation of their owne soules.

1 Cor. 10. Saint Paul sayth, All these things are written for our example, and to teach vs the feare of GOD, and the obedience to his holy Law. For if GOD spared not the naturall branches, neither will hee spare vs that bee but grafts, if we commit like offence. If GOD destroyed many thousands of people, many cities, yea the whole world for whoredome, let vs not flatter our selues, and thinke we shall escape free, and without punishment. For hee hath promised in his holy Law, to send most grieuous plagues vpon them that transgresse, or breake his holy Commandements. Thus haue we heard, how GOD punisheth the sinne of adultery: let vs now heare certaine lawes, which the Ciuill Magistrates deuised in their countries, for the punishment thereof, that wee may learne how vncleannesse hath euer beene detested in all well ordred Cities and Common-

wealths,

wealths, and among all honeſt perſons. The Law among the Lepreians was this, that when any were taken in adultery, they were bound and carried three dayes thorow the Citie, and afterward as long as they liued, were they deſpiſed, and with ſhame and confuſion counted as perſons voyd of all honeſtie. Among the Locrenſians the adulterers haue both their eyes thruſt out. The Romanes in times paſt puniſhed whoredome, ſometimes by fire, ſometimes by ſword. If any man among the Egyptians had beene taken in adultery, the law was, that he ſhould openly in the preſence of all the people be ſcourged naked with whippes, vnto the number of a thouſand ſtripes, the woman that was taken with him, had her noſe cut off, whereby ſhe was knowne euer after, to be a whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery, had their heads ſtriken from their bodyes. The Athenians puniſhed whoredome by death in like manner. So likewiſe did the barbarous Tartarians. Among the Turkes euen at this day, they that bee taken in adultery, both man and woman are ſtoned ſtraightway to death, without mercy. Thus wee ſee what godly actes were deuiſed in times paſt of the high powers, for the putting away of whoredome, and for the maintaining of Holy Matrimony, or wedlocke, and pure conuerſation. And the authours of theſe acts were no Chriſtians, but the Heathen: yet were they ſo inflamed with the loue of honeſty and pureneſſe of life, that for the maintenance and conſeruation or keeping vp of that, they made godly Statutes, ſuffering neither fornication or adultery to reigne in their Realmes vnpuniſhed. Chriſt ſayd to the people, The Nineuites ſhall riſe at the iudgement with this Nation (meaning the vnfaithfull Jewes) and ſhall condemne them: for they repented at the preaching of Ionas, but behold (ſaith he) a greater then Ionas is heere, (meaning himſelfe) and yet they repent not. Shall not (thinke you) likewiſe the Locrenſians, Arabians, Athenians, with ſuch other, riſe vp in the iudgement, and condemne vs, for as much as they ceaſed from the whoredome at the commandement of man, and wee haue the Law, and manifeſt precepts and Commandements of GOD, and yet forſake wee not our filthy conuerſation? Truely, truely, it ſhalbe eaſier at the day of iudgement, to theſe Heathen, then to vs, except wee repent and amend. For though death of body ſeemeth to vs a grieuous puniſhment in this world for whoredome: yet is that paine nothing in compariſon of the grieuous torments, which adulterers, fornicators, and all vncleane perſons ſhall ſuffer after this life. For all ſuch ſhall be excluded and ſhut out of the Kingdome of Heauen, as S. Paul ſaith, Bee not deceiued, for neither whoremongers, nor worſhippers of Images, nor adulterers, nor effeminate perſons, nor Sodomites, nor theeues, nor couetous perſons, nor drunkards, nor curſed ſpeakers, nor pillers, ſhall inherit the Kingdome of GOD. And S. Iohn in his Reuelation ſaith, That whoremongers ſhall haue their part with murderers, ſorcerers, enchaunters, lyers, idolaters, and ſuch other, in the lake which burneth with fire and brimſtone, which is the ſecond death. The puniſhment of the body, although it be death, hath an end: but the puniſhment of the ſoule, which S. Iohn calleth the ſecond death, is euerla-

Lawes deuiſed for the puniſhment of whoredome.

Matth. 12.

1. Cor. 6. Galat. 5. Epheſ. 5. Apoc. 20.

sting, there shall bee fire and brimstone, there shalbe weeping and gnashing of teeth, the worme that there shall gnaw the conscience of the damned, shall neuer die. O, whose heart distilleth not euen drops of blood, to heare and consider these things? If we tremble and shake at the hearing and naming of these paines, Oh what shall they doe that shall feele them, that shall suffer them, yea, and euer shall suffer, worlds without end! GOD haue mercy vpon vs. Who is now so drowned in sinne, and past all godlinesse, that he will set more by filthy and stinking pleasure, (which soone passeth away) then by the losse of euerlasting Glory? Againe, who will so giue himselfe to the lusts of the flesh, that hee feareth nothing at all the paine of hell fire? But let vs heare how wee may eschew the sinne of whoredome, and adultery, that wee may walke in the feare of GOD, and bee free from those most grieuous and intolerable torments, which abide all vncleane persons. Now, to auoid fornication, adultery and all vncleannesse, let vs prouide that aboue all things, wee may keepe our hearts pure and cleane, from all euill thoughts and carnall lusts: for if that bee once infected and corrupt, wee fall headlong into all kinde of vngodlinesse. This shall wee easily doe, if when wee feele inwardly, that Satan our olde enemie tempteth vs vnto whoredome, we by no meanes consent to his craftie suggestions, but valiantly resist and withstand him by strong faith in the Word of GOD, alleadging against him alwayes in our heart, this commandement of GOD: Scriptum est, Non mœchaberis. It is written, Thou shalt not commit whoredome. It shall bee good also for vs, euer to liue in the feare of GOD, and to set before our eyes the grieuous threatnings of GOD against all vngodly sinners, and to consider in our minds, how filthy, beastly, and short that pleasure is, whereunto Satan continually stirreth and mooueth vs: And againe, how the paine appointed for that sinne, is intolerable and euerlasting. Moreouer, to vse a temperance and sobrietie in eating and drinking, to eschew vncleane communication, to auoide all filthie company, to flee idlenesse, to delight in reading the Holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times to exercise some godly trauailes, shall helpe greatly vnto the eschewing of whoredome.

Matth.13. Marke.9.

Remedies whereby to auoide fornication and adultery.

And heere are all degrees to be monished, whether they be married or vnmarried, to loue chastitie and cleannesse of life. For the married are bound by the Law of GOD so purely to loue one another, that neither of them seeke any strange loue. The man must onely cleaue to his wife, and the wife againe onely to her husband: they must so delight one in anothers company, that none of them couet any other. And as they are bound thus to liue together in all godlinesse and honesty, so likewise it is their duty, vertuously to bring vp their children, and prouide, that they fall not into Satans snare, nor into any vncleannesse, but that they come pure and honest vnto holy wedlocke, when time requireth. So likewise ought all Masters, and rulers to prouide that no whoredome, nor any point of vncleannesse bee vsed among their seruants. And againe, they that are single, and feele in themselues that they cannot liue without

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out the company of a woman, let them get wiues of their owne, and so liue godly together: For it is better to marry then to burne. 1 Cor. 7.

And to auoyde fornication, sayth the Apostle, let euery man haue his owne wife, and euery woman her owne husband. Finally, all such as feele in themselues a sufficiency and ability (through the working of GODS Spirit) to leade a sole and continent life, let them prayse GOD for his gift, and seeke all meanes possible to maintaine the same: as by reading of holy Scriptures, by godly meditations, by continuall prayers, and such other vertuous exercises. If we all on this wise will endeauour our selues to eschew fornication, adultery, and all vncleannes, and leade our liues in all godlinesse and honesty, seruing GOD with a pure and cleane heart, and glorifying him in our bodies, by the leading an innocent and harmelesse life, wee may bee sure to bee in the number of those, of whom our Sauiour Christ speaketh in the Gospell in this manner, Blessed are the pure in heart, for they shall see God: to whom alone be all glory, honour, rule, and power, worlds without end. Amen. Matth. 5.

A SERMON AGAINST Contention and Brawling.

THis day (good Christian people) shall bee declared vnto you, the vnprofitablenesse and shamefull vnhonesty of contention, strife, and debate, to the intent, that when you shall see, as it were in a table painted before your eyes, the euill fauouredneſſe and deformity of this most detestable vice, your stomacks may bee mooued to rise against it, and to detest and abhorre that sinne, which is so much to bee hated, and pernicious, and hurtfull to all men. But among all kinds of Contention, none is more hurtfull then is Contention in matters of Religion. Eschew (sayth Saint Paul) foolish and vnlearned questions, knowing that they breede strife. It becommeth not the seruant of GOD to fight, or striue, but to bee meeke toward all men. This Contention and strife was in Saint Pauls time among the Corinthians, and is at this time among us Englishmen. For too many there bee, which vpon the Ale-benches or other places, delight to set forth certaine questions, not so much pertayning to edification, as 1 Tim. 1. 2 Tim. 2.

to vaine glory, and shewing forth of their cunning, and so vnsoberly to reason and dispute, that when neyther part will giue place to other, they fall to chiding and contention, and sometime from hot words, to further inconuenience. Saint Paul could not abide to heare among the
2. Cor. 3. Corinthians these words of discord or dissention, I hold of Paul, I of Cephas, and I of Apollo. What would hee then say, if hee heard these words of Contention (which bee now almost in euery mans mouth:) Hee is a Pharisee, hee is a Gospeller, he is of the new sort, he is of the old faith, hee is a new broched brother, hee is a good Catholike Father, hee is a Papist, hee is an Heretick. O how the Church is deuided: Oh how the cities be cut and mangled: O how the coate of Christ, that was without seame, is all to rent and torne: O body mysticall of Christ, where is that holy and happy vnity, out of the which whosoeuer is, hee is not in Christ: If one member bee pulled from another, where is the body: If the body bee drawne from the head, where is the life of the body: We cannot be ioyned to Christ our head, except we bee glued with concord and charity one to another. For hee that is not of this vnity, is not of the Church of Christ, which is a congregation or vnitie together, and not a
1 Cor. 3. diuision. Saint Paul sayth, that as long as emulation or enuying, contention, and factions or sects bee among vs, wee bee carnall, and walke according to the fleshly man. And Saint Iames sayth, If yee haue bitter
Iam. 3. emulation or enuying, and contention in your hearts, glory not of it: for whereas contention is, there is vnstedfastnesse, and all euill deeds. And why doe we not heare Saint Paul, which prayeth vs, whereas hee
1. Cor. 1. might command vs, saying, I beseech you in the Name of our Lord Iesus Christ, that you will speake all one thing, and that there bee no dissention among you, but that you will be one whole body, of one minde, and of one opinion in the trueth. If his desire be reasonable and honest, why doe wee not grant it: If his request be for our profit, why do we refuse it: And if wee list not to heare his petition of prayer, yet let vs heare his exhorta-
Eph. 4. tion, where he sayth, I exhort you that you walke as it becommeth the vocation in which you bee called, with all submission and meekenesse, with lenity and softnesse of minde, bearing one another by charity, studying to keepe the vnity of the Spirit by the bond of peace: For there is one Body, one Spirit, one Fayth, one Baptisme. There is (sayth he) but one Body, of the which hee can be no liuely member, that is at variance with the other members. There is one Spirit, which ioyneth and knitteth all things in one. And how can this one Spirit raigne in vs, when we among our selues be diuided: There is but one Faith, and how can we then say, He is of the old Faith, and hee is of the new Faith: There is but one Baptisme, and then shall not all they which bee baptised be one: Contention causeth diuision: wherefore it ought not to bee among Christians, whome one Fayth and Baptisme ioyneth in an vnity. But if wee contemne Saint Pauls request and exhortation, yet at the least let vs regard
Phil. 2. his earnest intreating, in the which hee doeth very earnestly charge vs, and (as I may so speake) adiure vs in this forme and manner, If there be any consolation in Christ, if there bee any comfort of loue, if you haue

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any fellowſhip of the Spirit, if you haue any bowels of pittie and compaſſion, fulfill my ioy, being all like affected, hauing one charitie, being of one mind, of one opinion, that nothing be done by contention, or vaine glorie. Who is hee that hath any bowels of pittie, that will not be moued with theſe words ſo pithy? Whose heart is ſo ſtonie, that the ſword of theſe words (which be more ſharpe then any two-edged ſword) may not cut and breake aſunder? wherefore let vs endeauour our ſelues to fulfill Saint Pauls ioy here in this place, which ſhall bee at length to our great ioy in another place. Let vs ſo read the Scripture, that by reading thereof, wee may bee made the better liuers, rather then the more contentious diſputers. If any thing bee neceſſary to bee taught, reaſoned, or diſputed, let vs doe it with all meekeneſſe, ſoftneſſe, and lenitie. If any thing ſhall chance to be ſpoken vncomely, let one beare anothers frailtie. Hee that is faultie, let him rather amend, then defend that which hee hath ſpoken amiſſe, leſt hee fall by contention from a fooliſh errour into an obſtinate Hereſie. For it is better to giue place meekely, then to win the victorie with the breach of charitie, which chanceth when euery man will defend his opinion obſtinately. If wee bee the Chriſtian men, why doe wee not follow Chriſt, which ſaith, Learne of mee, for I am meeke and lowly in heart? A Diſciple muſt learne the leſſon of his Schoolemaſter, and a ſeruant muſt obey the commandement of his Maſter. He that is wiſe and learned, (ſaith Saint Iames) let him ſhew his goodneſſe by his good conuerſation, and ſobernelle of his wiſedome. For where there is enuie and contention, that wiſedome commeth not from GOD, but is worldly wiſedome, mans wiſedome, and deuilliſh wiſedome. For the wiſedome that commeth from aboue from the Spirit of God, is chaſte and pure, corrupted with no euill affections: it is quiet, meeke, and peaceable, abhorring all deſire of contention: it is tractable, obedient, not grudging to learne, and to giue place to them that teach better for the reformation. For there ſhall neuer bee an end of ſtriuing and contention, if we contend who in contention ſhall bee maſter, and haue the ouer-hand, if wee ſhall heape errour vpon errour, if wee continue to defend that obſtinately, which was ſpoken vnaduiſedly. For trueth it is, that ſtifneſſe in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other moſt pernicious and peſtilent to common peace and quietneſſe. As it ſtandeth betwixt two perſons and parties (for no man commonly doth chide with himſelfe) ſo it comprehendeth two moſt deteſtable vices: the one is picking of quarrels, with ſharpe and contentious words: the other ſtandeth in froward anſwering, and multiplying euill words againe. The firſt is ſo abominable, that S. Paul ſaith, If any that is called a brother, be a worſhipper of Idoles, a brawler, a picker of quarrels, a thiefe, or an extortioner, with him that is ſuch a man, ſee that yee eate not. Now heere conſider, that Saint Paul numbreth a ſcolder, a brawler, or a picker of quarrels, among theeues and idolaters, and many times theee commeth leſſe hurt of a theefe, then of a railing tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much leſſe valew and

How we ſhould read the Scripture.

Matth. 11.

Iames 3.

1. Cor. 5.

Againſt quarrell picking.

eſtimation then is his good name. And a theefe hurteth but him from whom hee ſtealeth: but hee that hath an euill tongue, troubleth all the Towne where hee dwelleth, and ſometimes the whole Countrey. And a rayling tongue is a peſtilence ſo full of contagiouſneſſe, that Saint Paul
1. Cor. 5. willeth Chriſtian men to forbeare the company of ſuch, and neither to eate nor drinke with them. And whereas hee will not that a Chriſtian woman ſhould forſake her husband, although he bee an Infidell, or that a Chriſtian ſeruant ſhould depart from his Maſter, which is an Infidell and Heathen, and ſo ſuffer a Chriſtian man to keepe company with an Infidell: yet he forbiddeth vs to eate or drinke with a ſcolder, or quarrel-picker. And alſo in the firſt Chapter to the Corinthians hee ſaith thus,
1. Cor. 6. Bee not deceiued, for neither fornicators, neither worſhippers of Idols, neither theeues, nor drunkards, nor curſed ſpeakers ſhall dwell in the kingdome of Heauen. It muſt needs be a great fault, that doth moue and cauſe the father to diſherit his naturall ſonne. And how can it otherwiſe be, but that this curſed ſpeaking muſt needs be a moſt damnable ſin, the which doeth cauſe GOD our moſt mercifull and louing Father, to
Againſt froward anſwering. depriue vs of his moſt bleſſed kingdome of Heauen? Againſt the other ſin that ſtandeth in requiting taunt for taunt, ſpeaketh Chriſt himſelfe, ſaying, I ſay vnto you, reſiſt not euill, but loue your enemies, and ſay well
Matth. 5. by them, that ſay euill by you, doe well vnto them that doe euill vnto you, and pray for them that doe hurt and perſecute you, that you may bee the children of your Father which is in Heauen, who ſuffereth his Sunne to riſe both vpon good and euill, and ſendeth his raine both vpon the iuſt and vniuſt. To this Doctrine of Chriſt agreeth very well the teaching of S. Paul, that choſen veſſell of GOD, who ceaſeth not to exhort and call
Rom. 12. vpon vs, ſaying, Bleſſe them that curſe you, bleſſe, I ſay, and curſe not, recompenſe to no man euill for euill, if it be poſſible (as much as lyeth in you) liue peaceably with all men.

The ſecond part of the Sermon againſt *Contention.*

IT hath beene declared vnto you in this Sermõ againſt ſtrife and brawling, what great inconuenience commeth thereby, ſpecially of ſuch contention as groweth in matters of religion: and how when as no man will giue place to another, there is none end of contention and diſcord: and that vnity which GOD requireth of Chriſtians, is vtterly thereby neglected and broken: and that this contention ſtandeth chiefly in two points, as in picking of quarrels, and making of froward anſwers. Now yee ſhall heare Saint
Rom. 12. Pauls words, ſaying, Dearely beloued, auenge not your ſelues, but rather giue place vnto wrath, for it is written, Vengeance is mine, and

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I will reuenge, sayth the Lord. Therefore if thine enemy hunger, feede him, if hee thirst, giue him drinke: bee not ouercome with euill, but ouercome euill with goodnesse. All these bee the words of Saint Paul: but they that bee full of stomacke, and set so much by themselues, that they may not abide so much as one euill word to bee spoken of them, peraduenture will say: If I bee reuiled, shall I stand still like a goose, or a foole, with my finger in my mouth? Shall I be such an ideot and dizard, to suffer euery man to speake vpon me what they list, to rayle what they list, to spue out all their venome against mee at their pleasures? Is it not conuenient that hee that speaketh euill, should bee answered accordingly? If I shall vse this lenity and softnesse, I shall both increase mine enemies frowardnesse, and prouoke other to doe like. Such reasons make they that can suffer nothing, for the defence of their impatience. And yet if by froward answering to a froward person, there were hope to remedy his frowardnesse, hee should lesse offend that so should answer, doing the same not of ire or malice, but onely of that intent, that hee that is so froward or malicious, may bee reformed. But hee that cannot amend another mans fault, or cannot amend it without his owne fault, better it were that one should perish then two. Then if hee cannot quiet him with gentle words, at the least let him not follow him in wicked and vncharitable words. If hee can pacifie him with suffering, let him suffer, and if not, it is better to suffer euill, then to doe euill, to say well, then to say euill. For to speake well against euill, commeth of the Spirit of GOD: but to render euill for euill, commeth of the contrary spirit. And hee that cannot temper nor rule his owne anger, is but weake & feeble, and rather more like a woman or a childe, then a strong man. For the true strength and manlinesse is to ouercome wrath, and to despise iniuries, and other mens foolishnesse. And besides this, hee that shall despise the wrong done vnto him by his enemy, euery man shall perceiue that it was spoken or done without cause: whereas contrarily, hee that doeth fume and chafe at it, shall helpe the cause of his aduersarie, giuing suspicion that the thing is true. And in so going about to reuenge euill, wee shew our selues to bee euill, and while wee will punish and reuenge another mans folly, wee double and augment our owne folly. But many pretences finde they that bee wilfull, to colour their impatience. Mine enemy, say they, is not worthy to haue gentle words or deedes, being so full of malice or frowardnesse. The lesse hee is worthy, the more art thou therefore allowed of GOD, and the more art thou commended of Christ; for whose sake thou shouldest render good for euill, because hee hath commanded thee, and also deserued that thou shouldest so doe. Thy neyghbour hath peraduenture with a word offended thee: call thou to thy remembrance with how many words and deeds, how grieuously thou hast offended thy Lord GOD. What was man, when Christ dyed for him? Was hee not his enemy, and vnworthy to haue his fauour and mercy? Euen so, with what gentlenesse and patience doeth hee forbeare, and tolerate, and suffer thee, although hee is dayly offended by thee? Forgiue therefore a light trespasse to thy neyghbour,

An obiection.

An answere.

that

that Christ may forgiue thee many thousands of trespasses, which art euery day an offender. For if thou forgiue thy brother, being to thee a trespasser, then hast thou a sure signe and token, that GOD will forgiue thee, to whom all men bee debters and trespassers. How wouldest thou haue GOD mercifull to thee, if thou wilt bee cruell vnto thy brother? Canst thou not finde in thine heart to doe that towards another that is thy fellow, which God hath done to thee, that art but his seruant? Ought not one sinner to forgiue another, seeing that Christ which was no sinner, did pray to his Father for them that without mercy and despitefully put him to death? Who, when hee was reuiled, hee did not vse reuiling words againe, and when he suffered wrongfully, hee did not threaten, but gaue all vengeance to the iudgement of his Father which iudgeth rightfully. And what crakest thou of thy head, if thou labour not to bee in the body? Thou canst bee no member of Christ, if thou follow not the steppes of Christ: who (as the Prophet sayth) was ledde to death like a Lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, saying, Father, forgiue them, for they cannot tell what they doe. The which example, anon after Christ, Saint Steuen did follow, and after, S. Paul: Wee be euill spoken of, (saith hee) and wee speake well: wee suffer persecution, and take it patiently: When curse vs, and wee gently entreate. Thus S. Paul taught that he did, and he did that he taught. Bless you (saith hee) them that persecute you: bless you, and curse not. Is it a great thing to speake well to thine aduersary, to whom Christ doth command thee to doe well? Dauid, when Semei did call him all to naught, did not chide againe, but sayd patiently, Suffer him to speake euill, if perchance the Lord will haue mercy on mee. Histories bee full of examples of Heathen men, that tooke very meekely both opprobrious & reprochfull words, and iniurious or wrongfull deeds. And shall those Heathen excell in patience vs that professe Christ, the teacher and example of all patience? Lisander, when one did rage against him, in reuiling of him, hee was nothing mooued, but sayd, Goe to, goe to, speake against me as much and as oft as thou wilt, and leaue out nothing, if perchance by this meanes thou mayest discharge thee of those naughty things, with the which it seemeth that thou art full laden. Many men speake euill of all men, because they can speake well of no man. After this sort, this wise man auoydeth from him, the reprochfull words spoken vnto him, imputing and laying them to the naturall sickenesse of his aduersary. Pericles, when a certaine scolder, or rayling fellow did reuile him, hee answered not a word againe, but went into a gallery, and after towards night, when he went home, this scolder followed him, raging still more and more, because hee saw the other to set nothing by him: and after that hee came to his gate (being darke night) Pericles commanded one of his seruants to light a torch, and to bring the scolder home to his owne house. Hee did not onely with quietnesse suffer this brawler patiently, but also recompenced an euill turne with a good turne, and that to his enemy. Is it not a shame for vs that professe Christ, to be worse then Heathen people, in a thing chiefely pertaining to Christs religion? Shall philosophy

1 Peter 2.

Esay 53.

Luke 23.

Acts 7.

1 Cor. 4.

loſophy perſwade them more then GODS Word ſhall perſwade vs? Shall naturall reaſon preuaile more with them, then religion ſhall with vs? Shall mans wiſdome leade them to thoſe things, whereunto the Heauenly Doctrine cannot leade vs? What blindneſſe, wilfulneſſe, or rather madneſſe is this? Pericles being prouoked, to anger with many villainous words, anſwered not a word. But wee, ſtirred but with one little word, what foule worke doe wee make? How doe we fume, rage, ſtampe, and ſtare like mad men? Many men, of euery trifle will make a great matter, and of the ſparke of a little word will kindle a great fire, taking all things in the worſt part. But how much better is it, and more like to the example and Doctrine of Chriſt, to make rather of a great fault in our neighbor, a ſmall fault, reaſoning with our ſelues after this ſort: Hee ſpake theſe words, but it was in a ſuddaine heate, or the drinke ſpake them, and not he, or he ſpake them at the motion of ſome other, or hee ſpake them, being ignorant of the trueth, he ſpake them not againſt mee, but againſt him whom he thought me to be. But as touching euill ſpeaking, hee that is ready to ſpeake euill againſt other men, firſt let him examine himſelfe, whether hee bee faultleſſe and cleare of the fault which hee findeth in another. For it is a ſhame, when hee that blameth another for any fault, is guiltie himſelfe, either in the ſame fault, or in a greater. It is a ſhame for him that is blind, to call another man blind, and it is more ſhame for him that is whole blind, to call him blinkard, that is but purblinde. For this is to ſee a ſtraw in anothers mans eye, when a man hath a blocke in his owne eye. Reaſons to moue men from quarel-picking.

Then let him conſider, that he that vſeth to ſpeake euill, ſhall commonly be euill ſpoken of againe. And hee that ſpeaketh what hee will for his pleaſure, ſhall bee compelled to heare what hee would not, to his diſpleaſure. Moreouer, let him remember that ſaying, that wee ſhall giue an account for euery idle word. How much more then ſhall wee make reckoning for our ſharpe, bitter, brawling and chiding words, which prouoke our brother to bee angrie, and ſo to the breach of his Charitie? And as touching euill anſwering, although wee bee neuer ſo much prouoked by other mens euill ſpeaking, yet wee ſhall not follow their frowardneſſe by euill anſwering, if wee conſider that anger is a kinde of madneſſe, and that hee which is angrie, is (as it were for the time) in a phrenſie. Wherefore let him beware, leſt in his fury he ſpeake any thing, whereof afterward hee may haue iuſt cauſe to bee ſorry. And he that will defend that anger is not fury, but that hee hath reaſon, euen when hee is moſt angry: then let him reaſon thus with himſelfe when hee is angry; Now I am ſo mooued and chafed, that within a little while after I ſhall bee otherwiſe minded: wherefore then ſhould I now ſpeake any thing in mine anger, which hereafter, when I would faineſt, cannot bee changed? Wherefore ſhall I doe any thing, now being (as it were) out of my wit, for the which, when I ſhall come to my ſelfe againe, I ſhall be very ſad? Why doth not reaſon, why doth not godlines, yea why doth not Chriſt obtaine that thing now of mee, which hereafter time ſhall obtaine of mee? If a man bee called an adulterer, vſurer, drunkard, or by any other *Matth* 12. Reaſons to moue men from froward anſwering.

ſhameful

shamefull name, let him consider earnestly, whether hee bee so called truely or falsely: if truely, let him amend his fault, that his aduersarie may not after worthily charge him with such offences: if these things bee layd against him falsly, yet let him consider whether hee hath giuen any occasion to bee suspected of such things, and so hee may both cut off that suspicion, whereof this slander did arise, and in other things shall liue more warily. And thus vsing our selues, wee may take no hurt, but rather much good, by the rebukes and slaunders of our enemie. For the reproch of an enemie may be to many men a quicker spurre to the amendment of their life, then the gentle monition of a friend. Pilippus the King of Macedony, when he was euill spoken of by the chiefe Rulers of the Citie of Athens, he did thanke them heartily, because by them he was made better, both in his words and deeds: for I study (sayth he) both by my sayings and doings to prooue them lyers.

The third part of the Sermon against *Contention.*

YEe heard in the last lesson of the Sermon against strife and brawling, how we may answere them which maintaine their froward sayings in contention, and that will reuenge with words such euill as other men doe them, and finally how we may according to GODS will order our selues, and what to consider towards them when wee are prouoked to contention and strife with rayling words. Now to proceede in the same matter, you shall know the right way how to disprooue and ouercome your aduersarie and enemie. This is the best way to improue a mans aduersary, so to liue, that all which shall know his honestie, may beare witnesse that hee is slaundered vnworthily. If the fault, whereof he is slaundered, be such, that for the defence of his honestie, he must needes make answere, let him answere quietly and softly, on this fashion, That those faults bee layd against him falsely.

Prou. 15. For it is trueth that the Wise man saith, A soft answere all wageth anger, and a hard and sharpe answere doeth stirre vp rage and furie. The

1 Kings 25. sharpe answere of Nabal prouoked Dauid to cruell vengeance: but the gentle words of Abigal quenched the fire againe that was all in a flame. And a speciall remedy against malicious tongues is, to arme our selues with patience, meekenesse, and silence, lest with multiplying words with

An obiection. the enemie, we be made as euill as he. But they that cannot beare one euill word, peraduenture for their owne excuse will alledge that which is writ-

Prou. 26. ten: Hee that despiseth his good name, is cruell. Also we reade, Answere a foole according to his foolishnesse. And our Lord Jesus did hold his peace at certaine euill sayings: but to some hee answered diligently. Hee heard men call him a Samaritane, a Carpenters sonne, a wine drinker,

Answere. and hee held his peace: but when hee heard them say, Thou hast the deuill within

within thee, hee answered to that earnestly, Trueth it is indeed, that there is a time, when it is conuenient to answere a foole according to his foolishnesse, lest hee should seeme in his owne conceit to be wise. And sometime it is not profitable to answere a foole according to his foolishnesse, lest the wise man be made like to the foole. When our infamy, or the reproch that is done vnto vs, is ioyned with the perill of many, then it is necessary in answering, to bee quicke and ready. For wee reade that many holy men of good zeale, haue sharpely and fiercely both spoken and answered tyrants and euill men: which sharpe words came not of anger, rancor, or malice, or desire of vengeance, but of a feruent desire to bring them to the true knowledge of GOD, and from vngodly liuing, by an earnest and sharpe rebuke and chiding. In this zeale, Saint Iohn Baptist called the Pharises, Adders brood: and Saint Paul called the Galatians, Fooles: and the men of Creete, hee called lyers, euill beasts, and sluggish bellies: and the false apostles, he called doggs, and crafty workmen. And his zeale is godly, and to bee allowed, as it is plainely prooued by the example of Christ, who although hee were the fountaine and spring of all meekenesse, gentlenesse, and softnesse: yet hee called the obstinate Scribes and Pharises, blinde guides, fooles, painted graues, hypocrites, Serpents, Adders brood, a corrupt and wicked generation. Also hee rebuketh Peter eagerly, saying, Goe behinde me, Satan. Likewise S. Paul reproueth Elymas, saying, O thou full of craft and guile, enemy to all iustice, thou ceasest not to destroy the right waies of GOD: and now lo, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see for a time. And S. Peter reprehendeth Ananias very sharpely, saying, Ananias, how is it that Satan hath filled thy heart, that thou shouldest lye vnto the holy Ghost? This zeale hath beene so feruent in many good men, that it hath stirred them, not onely to speake bitter and eager words, but also to doe things, which might seeme to come to be cruell, but indeed they be very iust, charitable, and godly, because they were not done of ire, malice, or contentious minde, but of a feruent minde to the glory of GOD, and the correction of sinne, executed by men called to that office. For in this zeale our Lord Iesus Christ did driue with a whippe the buyers and sellers out of the Temple. In this zeale Moses brake the two Tables which hee had receiued at GODS hand, when hee saw the Israelites dancing about the Calfe, and caused to be killed xxiii. M. of his owne people. In this zeale Phinees the sonne of Eleaser, did thrust thorow with his sword, Zimri, and Cosbi, whom hee found together ioyned in the act of vncleannesse. Wherefore now to returne againe to contentious words, and specially in matters of Religion, and GODS Word (which would bee vsed with all modesty, sobernesse, and chastity) the words of S. Iames ought to bee well marked, and borne in memory, where hee sayth, that of contention riseth all euill. And the wise king Salomon sayth, Honour is due to a man that keepeth himselfe from contention, and all that mingle themselues therewith, bee fooles. And because this vice is so much hurtfull to the society of a Common-wealth, in all well-ordred cities, these common brawlers and scolders bee punished

Matth. 3. Gal. 3. Titus 1. Phil. 3.

Matth. 23.

Matth. 16.

Acts 13.

Acts 5. 3

Iohn 2.

Exod. 32.

Num. 25. But these examples are not to be followed of euery body, but as men be called to office and set in authority.

Prou. 20.

with a notable kind of paine: as to bee set on the cucking stoole, pillory, or such like. And they bee vnworthy to liue in a Common wealth, the which doe as much as lyeth in them, with brawling and scolding to disturbe the quietnesse and peace of the same. And whereof commeth this contention, strife, and variance, but of pride and vaine glory? Let vs therefore humble our selues vnder the mighty hand of GOD, (which hath promised to rest vpon them that bee humble and low in spirit. If wee be good and quiet Christian men, let it appeare in our speech and tongues. If wee haue forsaken the Diuell, let vs vse no more Diuelish tongues: He that hath beene a raylyng scolder, now let him bee a sober rowndayler. He that hath beene a malicious slanderer, now let him be a louing comforter. He that hath beene a vaine rayler, now let him be a ghostly teacher. He that hath abused his tongue in cursing, now let him vse it in blessing. He that hath abused his tongue in euill speaking, now let him vse it in speaking well. All bitternesse, anger, rayling, and blasphemy, let it be auoyded from you. If you may, and if it be possible, in no wise be angry. But if you may not bee cleane voyd of this passion, then yet so temper and bridle it, that it stirre you not to contention and brawling. If you be prouoked with euill speaking, arme your selfe with patience, lenity, and silence, eyther speaking nothing, or else being very soft, meeke, and gentle in answering: Ouercome thine aduersary with benefits and gentlenesse. And aboue all things, keepe peace and vnity: be no peace-breakers, but peace-makers. And then there is no doubt, but that GOD the Author of comfort and peace, will grant vs peace of conscience, and such concord and agreement, that with one mouth and minde, we may glorifie GOD the Father of our Lord Iesus Christ: to whom be all glory, now and for euer. AMEN.

1 Peter 3. Luke 1.

HEereafter shall follow Sermons of Fasting, Praying, Almes-deeds, of the Natiuity, Passion, Resurrection, and Ascension of our Sauiour Christ: of the due receiuing of his blessed Body and Blood, vnder the forme of Bread and Wine: against Idlenesse, against Gluttony and Drunkennesse, against Couetousnesse, against Enuy, Ire, and Malice, with many other matters, aswell fruitfull as necessary to the edifying of Christian people, and the increase of godly liuing.

God saue the King.